THE

Relief Society Magazine

VOL. V. MAY, 1918. No. 5.

The Welding Link.

By Nephi Anderson.

In my dream, I left the mortal life and passed into the great spirit world; and, after a time, when I had become somewhat accustomed to my new environment, I was sent to preach the gospel to those who had not yet received it, either in earth-life or in the world of spirits.

At first I marveled that there should be anyone in the region beyond mortal death who did not understand the plan of life and salvation; but when I contemplated the matter more carefully, it was made clear to me that all knowledge of truth must be obtained by the exercise of the mental faculties, by faith and earnest desire to know; and that the mere passing of an individual from mortality to the spirit world would add nothing to that person's store of knowledge, save what would be gained from the experience of the transition. A knowledge of the gospel of Jesus Christ must be obtained in the spirit world in the same way as it is obtained in the mortal world; and therefore was I, with many others, called to preach that gospel to those who knew it not.

And as I went out on my mission, it seemed to me that the experiences and the feelings which I had while filling a mission in mortality all came back to me; or at least, my doings and my emotions were the same, for I met many kinds of people who had ideas as varied and as strange as those I had found on the earth. I experienced great joy in bringing the glad tidings to those who would receive them. Especially was my joy great when I found men and women of my own kin who would listen to me. Many of these had lived far from me in earth-life, and had passed on into the spirit world many years before I had. Some of these received my message gladly, others at first strove against it, coming as it did against life-long beliefs and practices. It is with one of these latter that this dream of mine has more especially to do.

This particular man, I learned, was my second great grandfather on my father's line, and he had lived in the "Old Country" from which my parents had gathered to Zion. He told me he had been a "preacher of the gospel" for many years in earth-life. On hearing this, I told him that he should readily understand and be glad to receive my message.

At first he resented my efforts to teach him, but after laboring patiently with him for a time, his anger was modified, and he listened to me. I told him of the restoration of the gospel to the earth, and that many of his descendants had received it and were engaged in building up the Kingdom of God, preparatory to Christ's coming to rule among the nations. I preached faith and repentance to him; and after a time, by the power of the Lord, his heart was touched.

"I have always believed in the Lord Jesus," he said contritely; "and I preached repentance to the ungodly; and I was baptized—what more need I?"

Then I explained to him that his baptism as an infant, being based on false doctrine, was not acceptable to the Lord.

"You mean, then," he exclaimed, "that I have not been baptized!"

"I mean," I replied, "that you were not baptized by one having authority, and further, the ceremony was not correct in either form or principle. Baptism is for the remission of sins, and you neither believed nor preached that. Your baptism was merely 'an outward sign of an inward grace' as you, yourself, used to say. Baptism is essential to salvation, and it must be preceded by faith in the true and living God—not the one 'without body, parts, or passions'—and by a godly sorrow or true repentance."

Then in my dream, I thought this man strode away from me as if he was greatly worried or displeased; but as I went on preaching to the others who had gathered about me, I perceived that he came back again and stood listening to me more attentively than ever. When I ceased my speaking, and the others about me had departed, he remained.

"I beg your pardon for my rudeness," he said. "Will you come with me? I want others of my people to hear what you have to say."

Gladly I went with him, and I met many of his kinsfolk which also were mine. Many of them listened attentively and joyfully received my message of salvation.

Time passed, for here my dream was not clear, but I remember distinctly that the time came when I had to leave my people. I recall also that I had not told them all that I had to tell them. I had kept something back until such a time that I perceived in them a repentant spirit and an eagerness to receive of the bless-

ings of the gospel. Now on this occasion, when I was about to leave them for a time, there were many of my kinsfolk gathered about me. They seemed to cling to me—there was something more which they wanted—some eager longing in their eyes—and I knew full well what it was.

My second great grandfather stood forth as spokesman for the company. "We all believe your message," he said; "and we have humbly repented; but we are as prisoners in a pit, and have no apparent means of escape. We have talked this over among ourselves, and we have concluded that it is our lack of baptism which detains us here. But baptism is an earthly ordinance, and cannot now be performed. What good is all this which you have been telling us? Have you come here to mock us? How can we escape?"

The questions seemed to echo from the eager faces about me.

Then it seemed to me in my dream that I stood up before them and said:

"My friends and kindred, I am now going to tell you something which I have reserved for this occasion, for I see that you are now properly prepared to hear me. You believe in the gospel as I have taught it to you, you are repentant in your hearts, and now you cry out: 'What more can we do? How can we be baptized?' They crowded closely about me as I went on.

"The Lord is good and kind as well as merciful and just, and He has provided a way of escape for all his children who come to Him with repentant hearts. Here with you, all may believe and repent, though there is no baptism; but the Lord has provided for that. In earthly temples, the living may be baptized for those who have come into this life without having the ordinance properly done. That work has been going on for some time. In earthly-life, I did some of that work. I diligently searched the records of my forefathers, and—yes, I found your names—all of yours, I think: fathers, mothers, children; and I arranged them properly in family groups, with the data for identification, in my records. And then—"

I could hardly go on, so eagerly and expectantly did my listeners press in about me.

"And then," I continued, "I did or had done the work for you all that you could not do for yourselves. It is all there, standing to your credit in the books until such time when you are willing to comply with the prerequisites and accept of it in the same way that you would have done in the earth-life!"

When I said this, the tense silence seemed to break into a murmur of joy. My own heart seemed to burst with happiness when I saw the joy on the faces about me. There was no need of words to tell me that these had accepted of the work which had

been done for them, for I seemed to see it in their very hearts. And then I understood also, without the telling of words, that these my kinfolks were emerging from prison walls, and already the horizon of their lives stretched out into the freedom and blessedness of God's limitless heavens.

And then as I stood there, it came forcibly to me how imperfect had been my own salvation, apart from my kinsfolk of the flesh. The break between me and my people seemed to close up, linked and held securely by the binding power of unselfish love; and the joy in my own heart was multiplied by the number of the people unto whom I had been the means of bringing salvation.

Sweetly, softly, those about me began to sing a song of the redeemed; and as their voices rose into a mighty chorus, which seemed to echo into the heavens, I awoke from my dream.

To My Mother in Israel.

(My Relief Society Teacher.)

AN APPRECIATION.

By Lucy May Green.

Dear little mother, with crown of silvery hair,
Sweet little mother, whose love beyond compare
Comforts and cheers me, when life seems dark and drear,
Hope and sunshine brings, casting out all fear.

Dear little mother, living all alone,
Father's very near you, watching o'er "His own,"
Angels often round you their silent comfort bring;
Lift your heart in gladness, tune your heart to sing.

Blest, faithful mother, journeying every day
To the Holy Temple, to catch hope's shining ray,
Bringing souls from prison, lifting them above
Through your earnest labors, your unselfish love.

For my little mother, in the years to come,
Waits a crown of glory, Father's "welcome home,"
"Many of my children through your work are free,
Enter now my kingdom, ye did it unto Me."

The Mother-Father Sacrifice.

By Diana Parrish.

Tim and Geraldine and Viola were back from New York. The family were all excited about it—and so were the neighbors. For the past two years the local papers through their Gotham correspondents had carried many notes about Tim and Viola and their accomplishments while they had often mentioned Geraldine in a social way.

Detailed accounts had been given of Tim and his work on a New York journal. He had had his name featured on his paper's staff, he had sold a number of stories to leading magazines and one of his articles had won the Metropolitan prize for the best original essay. After which he had been interviewed for one of the big dailies and had been given a write-up illustrated with a very flattering photograph of himself in their Sunday Magazine Section. It was quite an honor to be sure, for this same paper had published interviews with Galli-Curci, General Joffre, Yvette Gilbert and other celebrities.

Stories of Viola's studies with the great masters had also been sent home. She had achieved an equally satisfactory success by dint of hard work, a good voice and her pleasing personality. She had studied chiefly with Madame X——, once Caruso's teacher. She had sung for him at one of Madame's recitals and he had personally congratulated her and sent her tickets for one of his performances with a note inviting her to come behind the scenes afterward for a brief visit. Imagine receiving such honors from the greatest living tenor! Viola had walked on air and lived in the clouds for a week afterward—and incidentally forgotten to reply to Henry's letter—Henry who was so much opposed to the musical career and was working day and night and saving his money, longing for the time when they could begin to build their little nest. Just before leaving for home she had been soloist at Æolian Hall with the New York Symphony Orchestra. She had done "Il dolce suono," the mad scene from "Lucia" and her name had been in all the New York papers next morning mentioning her singing with praise. Viola sighed when she got another letter from Henry that day wishing her a pleasant journey home. She packed her trunk with anything but joy for her mind was occupied with the humdrum existence that was staring her in the face—teaching vocal to pay off her debts and make it up to the family for their having let her go—and then

saving up enough money to take more studies. She had closed the lid down with a bang.

Anyway they were back. Every member of the family who was not absolutely too busy or too sick went to the station to meet them and shed a few glad tears over them. Henry managed to get inside the gate and kissed Viola in front of all the passengers in the observation car of the California limited—much to their edification, be it said, for all the world loves a lover. For a few minutes Viola forgot that there was any other music in the world but Henry's voice. Then her ambitious self came to the top and she treated him very coldly for the rest of the evening.

Tim and Geraldine were not long in getting re-established in their little house which mother had arranged to be vacated in plenty of time for a thorough cleaning before their return. They made a few alterations, changed the spare bedroom into a study for Tim where he was to continue his writing during the time he could spare from the duties which he was to assume as Professor of Journalism at the University. Geraldine hung the fancy new curtains she had brought from New York and put down the two Persian rugs they had scraped together enough money to buy from a greasy old dealer, with a smooth tongue, in Thirty-fourth street. She also re-arranged the lights taking out all the glaring white ones in the chandeliers and putting in lamps shaded with soft colored silks. A writer's artistic temperament craved "atmosphere" and Geraldine like the good wife that she was determined that Tim should have it. When mother first saw the little house after the new lamps had been installed she called it "The House of a Thousand Lampshades" and said it reminded her of a book she had once read, *The House of a Thousand Candles*. But of course mother was not supposed to be up to the minute in New York fashions.

After the house was completed to Geraldine's satisfaction and Tim and Viola had informally received their friends and admirers and had been quizzed to their satisfaction about their experiences in New York, they decided that the thing to put them before their home town people in the best light was to give a very formal musicale at which Viola would perform and Tim would read his prize essay. It should be made a high-toned affair so that in the beginning they would establish themselves as holding only the highest ideals—so Tim would not be hindered by being asked to do a lot of common writing, publicity and such stuff, without pay, for the numerous charitable societies of the city, and so that Viola would immediately attract rich and fashionable pupils who would be able to pay big prices without wincing and thus help her from the bondage of teaching in the quickest possible time. The guests were to include the editors and

managers of the city's newspapers, the leading professors of music and all the rich and influential citizens that either Tim or Viola knew. Last but not least, the city's patroness of Art was to be invited, Mrs. Leicester-Scissorem, who took in washing in a mining camp until her husband struck it rich. No function could be possible unless this grand dame was "among those present."

Now comes the part of my story that I hesitate to tell. I wish that I could gloss it over, or better skip it entirely, but that is impossible as there would have been no story without it. Perhaps the best thing to do is to go at it direct, for after all Tim and Geraldine and Viola are but human and very, very young in experience. So here it is—they wanted to get out of inviting mother and father to the musicale because mother had no evening dress and father had no dress suit, and because they had invited no one who could not wear the proper evening dress.

"I don't want to put dad in an embarrassing position," argued Tim bravely, when the three finally put their thoughts into words. "In his time a dress suit was out of the question—almost a sign that the man who wore it was going to the devil. And mother—" He broke off lamely.

"I am sure they would prefer not to be invited because they wouldn't like to refuse to come just on account of clothes, and yet if they came they would feel out of place by Mrs. Leicester-Scissorem in her diamonds, put in Geraldine, not unkindly. Secretly she was feeling very conscience-smitten to think that before leaving New York she had bought an evening gown for one hundred and twenty-five dollars, a suit for a hundred and a petticoat for fifteen—a lovely petticoat it is true, of checked Jersey silk accordion-pleated in a most fascinating manner—but still fifteen dollars! She had found mother wearing her suit of two seasons before and the black silk dress that was three years old.

"Anyway they don't care about classical music, and writing and art and things like that," put in Viola, "and father will be sure to ask me to play the "Blue Danube Waltz" or sing "My Little Grey Home in the West." You know father hates trills and runs. Don't you remember the time when I first began to practice the high mi-mi-mi-mi mo-mo-mo-mo? he rushed into the room and asked me if I were in pain. We simply won't say anything about their coming and we can have another party that they will enjoy more."

So the preparations for the musicale progressed and mother and father were not invited. Fortunately they were not in the least disturbed about this, simply taking it for granted that they were to go to the big affair which was causing no small stir in the fashionable musical circles. Several times Tim called himself a

cad and was on the verge of going to his parents and making a clean breast of the whole thing—but he didn't. More than once as Geraldine showed her new clothes to her admiring friends who came to call she was tempted to tell them of her selfish perfidy and insist that mother and father be invited—but she didn't. Often as Viola went through her exercises and her aria in preparation for the grand event, she heard her father's favorite "Blue Danube Waltz" and "Little Grey Home in the West" ringing in the back of her head. She usually stopped and ran through them, thinking as she did so what a silly thing it was to leave mother and father out. Once as she saw mother carrying some ferns over to Geraldine's to decorate the house, she jumped up from the piano bench and started out to confess to her what she had been guilty of thinking—but she didn't.

The day before the musicale when Tim and Viola were rummaging in the attic for some old draperies to use on the small stage they were having put up, Viola stumbled across a little wooden box, very dingy and thick with dust. She opened it curiously. Within lay some crumpled flowers, brown and musty, an old-fashioned photograph of father, a long lock of golden hair tied with blue ribbon, two curious rings with all the sets gone, a dog-eared manuscript and a little red stiff-backed book with "Diary" written across the cover. Viola picked up the diary and opened it. On the fly-leaf was mother's name. On the first page there was an entry.

May 10th, 1886.

Today is the first time nurse would let me write—and I was so anxious to get at my new diary. Baby was born three weeks ago, the fourth in five years—we are becoming quite a family! I worked at odd moments until the very last on my paper, "The Western Pioneers," but it is very difficult to collect one's thoughts with babies to feed and dress, housework to do and the little ones continually crying for some one to amuse them. I find that I am weaker than I thought. I can write no more today.

July 4th.

Being a holiday, Daddy has taken the children except the baby for a walk to relieve me. It amused me to see Bobbie and Timmie and even Isobel hurrying up for their promised picnic—they are growing up so fast. Timmie has the greatest attachment for baby Vi and cried furiously when I would not let them take the little mite along.

I have been trying again to work on my paper but find it utterly impossible unless I neglect my family, which I will not do.

I had hoped to be able to have a nurse this summer, but Daddy says we cannot manage it as he did not get the raise he expected and the new baby has cost such a lot of money. I was greatly disappointed, of course, but could not complain when he bought me a new dress (which I needed badly) with the money he had been saving to buy the score of his favorite "Lucia." His playing is such a comfort to me, but our dreams of going to New York to study and work at the things we love are slowly vanishing. Lately it is sad to see how he has to neglect his practicing. He used to be able to get in an hour or two every evening after supper, but he has to be up so often in the night with Viola that I find him dropping asleep at the piano from sheer exhaustion. Our little family—

Viola was half stunned at what she read. It was like a voice from the grave.

"Tim, Timmie," she called huskily to her brother who was in the other room. "Come here!"

She handed him the book silently. Tim read the astonishing pages.

"I've been an awful fool, Vi," he broke out. "Thank heaven it's not too late to mend."He brushed a tear drop from his cheek.

When the musicale came off you may be sure mother and father were there, seated right in front of Mrs. Leicester-Scissorem. Mother was wearing a Ventian lace collar and father was wearing a—but why bother with such details as clothes? The first important point is that they were as proud of their performing children as any parents could possibly be and that in these children the dreams of their youth were fulfilled. The second point is that Timothy's prize essay on the Great West contained some strong new passages about the sacrifice of pioneer mothers and fathers which he had put in after perusing a certain dog-eared manuscript from a certain dingy, dusty box—passages which entirely changed the essay and made it more valuable than ever. The third point is that when Viola sang her aria from "Lucia," father's favorite opera, she sang it with a new tenderness and understanding that had been totally lacking in her singing before. She finished up with the song he loved, "My Little Grey Home in the West," singing it with sympathetic expression that would have caused her New York teachers the utmost astonishment. As it was she brought a mist to the eyes of those asembled and made Henry's heart beat wildly with the hope that after all it was time to build the little nest.

Unusual Mothers.

MARY CALMULL CHANDLER.

Of Pocatello Stake.

MOTHER OF NINETEEN CHILDREN.

Mary Calmull was born April 19, 1857, in Gravely, Cambridgeshire, England. She married Thomas Chandler, September 17, 1874, at Gravely, England. Was baptized into the Church June 15, 1876, in Ely, Cambridgeshire, England, and confirmed the same day.

Sister Chandler is the mother of nineteen children—ten boys and nine girls. She left England June, 1879, and arrived in Logan, July of the same year. She was sealed in the Logan temple to her husband, and they had ten children sealed to them the same day (Nov. 28, 1895). She joined the Relief Society in 1881. For a short time they lived in Pocatello, Idaho, then removed to Tilden where they lived for about thirteen years and helped to build the new Church there by saving Sunday eggs; then they moved back to the Pocatello Second ward, and Sister Chandler is at the present a teacher in the Relief Society, where she enjoys her labors. She visits the sick and helps all she can in the great work. With the exception of rheumatism in her feet, her health is good.

Sister Chandler has now ten children living and thirty-seven grandchildren.

HANNAH BRIGHT RITCHIE.

Of North Weber Stake.

MOTHER OF EIGHTEEN CHILDREN.

Hannah Bright Ritchie was the daughter of John Bright and Sarah Webb Bright, was born January 1, 1840, at Waddon, Cambridgeshire, England. She was baptized a member of the Church of Jesus Christ of Latter-day Saints when eight years of age by Elder Orson Hyde, at Council Bluffs.

Much of Sister Ritchie's education has been acquired in life's school of experience. For years she has been associated with the Relief Society.

At the present time she is in fair health, is bright and active and lives solely for the happiness of her children, grandchildren and friends.

JANE M'COWAN READ.

Of Juab Stake.

MOTHER OF SEVENTEEN CHILDREN.

Jane McCowan Read was born in Liverpool, England, September 27, 1840. She emigrated to America with her parents in the year 1854, coming on to Utah the same year. Her father died in St. Louis, Missouri, of cholera, leaving her mother with three children. At an early age she crossed the plains with her parents, by ox team. At Garden Grove she had the sad misfortune of losing her mother through death. This left her with the care of four children.

The father married again at Winter Quarters after which the lonesome journey to the Valleys of the Mountains was resumed.

On the 2nd of February, 1857, she was married to James Ritchie in the Endowment House, by President Brigham Young. She is the mother of eighteen children, there being twins three times. Eleven of her children are living.

Jane came to Nephi when fifteen years old with Brother Thomas Wright, and lived in his family until she married Winyard Whitby at the age of 16 years. From this union there was one child, a son. When he was six months

old, Mr. Whitby left the Church and went to California, leaving his wife and child in Nephi.

In 1858 she married Robert Read, and from this union there were sixteen children—ten sons and six daughters—seven of these being born at three births.

She went through all the hardships of pioneer life in Nephi, living there until the year 1899, when they moved to Idaho where most of their family had gone.

She died in 1914. She was an honest and industrious woman and a faithful Latter-day Saint.

CATHERINE A. GARDEN KENLEY.
Of North Weber Stake.
MOTHER OF SEVENTEEN CHILDREN.

Catherine A. Garden-Kenley was born September 16, 1873, in Aberdeen, Scotland, and is the mother of seventeen children—the last were twins, born two years ago. Of this number eleven are living.

Sister Kenley heard and embraced the gospel in her native country, after which she and her husband were very desirous of gathering to Zion where they could receive the many blessings enjoyed by the Saints. Upon the eve of their departure, however, Sister Kenley was taken suddenly ill and was unable to go. It was decided, therefore, that her husband precede her with two of the children, and that she and the other two would follow later, which she was able to do in four months, through the administration of the elders and the blessings of the Lord in preserving her life which hung as by a thread for many weeks. She bears many wonderful testimonies of God's goodness toward her, and has always been willing, when able, to do her bit in rolling on the work of the Lord.

At present Sister Kenley enjoys good health. She lives in the Ogden Tenth Ward, is an active member of the Relief Society, and being blessed with an unusual voice takes great pleasure in the song service which she renders the ward choir of which she is a member.

Guidance of Children.

By Lucy Wright Snow.

PRAYER.

"Methinks God must be oft dismayed,
Hearing how much our lips have prayed,
Seeing the little that we do
To make the prayers we pray come true."

What is prayer?

Is it necessary for a child to be taught to pray?

How shall I teach my child to pray?

Prayer is a wireless message to God, and must be sent under proper conditions, or it will never reach its destination.

What are the conditions and how shall we bring the child into a mental attitude to meet them?

To get results, he must learn: Faith, Reverence, Consistency, Humility, Sincerity.

FAITH.

Faith is power. It is the power that controls the worlds, and the foundation of all righteousness, therefore it is necessary to begin by teaching it, but about the only way to teach a child to have faith is for his parents and teachers, by their good example and right living, to lead him to have faith in them and in all mankind. Parents should show him by word and deed that they give him everything he asks them for, that their wisdom tells them is right for him to have, and that they also give him many things that he does not ask for, because they love him and know when he tries to be a good child. They may also explain to him why mother does not give the baby a hammer and a mirror at the same time, even though he might cry for them. Let his environment be so carefully selected and his parents be so fair and just to all their fellow beings, as to inspire in him a confidence that will be faith-promoting and that will grow and ripen into faith and belief in God. Parents can do much toward promoting this principle by being alert with the power of suggestion and in showing their own faith, the fact that he must also trust God, must not be overlooked. This point may be nicely illustrated to a child by the following story:

A great drouth covered a certain part of the country and the people were praying God to send rain lest their crops all die. At one of the prayer meetings a little girl was seen to be carrying

an umbrella. This fact afforded amusement to some of her elders and they asked her why she brought her umbrella, to which query she replied: "Why, so I won't get wet when God sends the rain."

Parents are directly responsible for the religious development of their children. While religion is inborn, it is one thing that seems not to develop spontaneously, thus showing how responsible parents are, that their children be led to an understanding of the gospel and this responsibility dates back to our first parents. An understanding of all truth then seems to come little by little with nurture and experience and the first and most important step toward unfolding the plan of salvation is for the child to learn to pray, and much conscientious thought should be devoted to methods of teaching it effectively, for each child should be taught in the way that will appeal to him, in order to produce the best results on such an important subject.

Every mother should know what the Scriptures teach us concerning pre-existence, namely: That every child born into this world had a knowledge of the gospel while in the pre-existent state, but lost that knowledge on coming to earth, that he might regain it by his own effort, thereby working out his own salvation, and he does gradually regain it by his own effort, but he can receive valuable assistance and guidance from his parents and teachers in attaining this end and through them, he can learn how to approach the great Giver who said: "If any of you lack wisdom, let him ask of God, who giveth to all men liberally," etc. (Jas. 1:5).

The first important step in teaching him to pray after having taught him Faith, is:

REVERENCE.

Let the little one be alone with mother, away from noise or confusion. He should kneel, if convenient, and be comfortable while in the attitude of prayer, because if he is not comfortable he will not be able to concentrate his mind, and part of the sacredness of the moment will be lost. Teach him that he is going to talk to God, which is a most sacred thing; that he must be clean in body and his mind should be in a state of peace and composure.

He will not be able to learn to whom he prays until the age when reason begins to develop (about four years), at which time he should learn something of the personality of God, that he is a personal Being and that he lives in heaven, *e. g.*, "Our Father which art in heaven."

CONSISTENCY.

The child should learn that it is of greater importance to acknowledge God and thank him for what he has, namely, for his health, his parents, friends, playthings, etc., than to ask for favors,

also that he should use his own intelligence and effort to its full extent to make his prayers come true and to expect God to help him to do his own work, not to do it for him. God loves the prayers of little children, but it is the duty of parents to teach them to be consistent in what they expect of him, and to guide them to an understanding of, "Thy will be done."

If the child does not receive what he has asked for, nor the peace and satisfaction that should come to him as a testimony that God has heard his prayer, suggest to him that perhaps he has not conformed to spiritual law in his prayers, he is not "in tune" or that God knows that it would not be wise for him to have that which he has asked for; perhaps he has not been sincere nor forgiving, or not approached God with sufficient humility; perhaps he prayed selfishly; and teach him that if he approaches God with reverence, in faith and trusting, having charity and forgiveness in his heart for all men—all these things—then he will invariably be satisfied with the result of his prayer and will be able to feel, "Thy will be done."

The child must learn that God is the great Giver of all good and so Jesus taught us, "Give us this day our daily bread." He cannot pray this without acknowledging the source of all blessings and in it he learns that he can never become perfect until able to acknowledge God.

HUMILITY.

To be humble, one must be forgiving, therefore, "Forgive us our trespasses," etc. Teach the child that the more humble he is, the more he will be endowed with the spirit of forgiveness and that he need not expect his prayers to be answered unless he approach God in humility, willing to forgive the trespasses of others.

"Lead us" suggests our need of guidance, and then how important in these perilous times, "not into temptation" and "deliver us from evil," for is not the adversary working overtime these days tempting us to go astray? Are not these the days spoken of as those in which Satan shall deceive the very elect?

Then comes the all-important, "Thine be the glory," for without this there will be no humility and without humility, no prayer could reach heaven.

When Jesus said, "After this manner pray ye," he did not mean that we should utter these words exclusively, he meant this prayer as a pattern and, carefully analyzed, it will be found to cover all the principles of truth. These are the principles necessary to conform to, as Jesus gave them to us, and the earlier in life they can be brought to the child's understanding, the more valuable will he be as an instrument in God's hands to further his

work. Having taught him these principles, let the child apply them as best he can in his prayers, not conforming to any set type of prayer, lest he lose sincerity and his prayers become a matter of form.

Such prayer as the old rhyme, "Now I lay me down to sleep," is undesirable for the reason that it beocmes a sing-song after a very few repetitions, and then the third line, "If I should die before I wake" is a very poor sleep suggestion to a child not able to comprehend its full meaning.

As a rule, rhyme prayers are not to be encouraged, but if for any special reason, the mother may feel that her child has need of such a prayer, let it be one of good suggestion, *e. g.*:

"Father whom I cannot see,
Look down from heaven on little me;
Let angels through the darkness spread
Their *influence* around my bed,
And keep me safe, for I am
The Heavenly Shepherd's little lamb;
Teach me to do as I am told,
And help me to be as good as gold."

SINCERITY.

Spoken prayers are necessary as well as unuttered prayers, but they must be sincere. While an unuttered prayer or sincere desire may reach God and be answered, God requires spoken prayer, for did he not say, "After this manner pray ye"? He has also given us other special forms of prayer, as sacrament prayer, prayer for baptism, etc.

It is well to have a prayer in one's heart, and it will be understood by God, but it is not enough. The child must learn to express himself to God. Show him how God speaks to us by signs and miracles and expects us to speak to him in acknowledgment of these blessings. Encourage him to pray in secret for these are the most effective of all prayers. In secret prayer he will be able to throw aside all fear and self-consciousness, thereby becoming more sincere and there is much accomplished when a child has learned to seek the Lord spontaneously. He will enjoy the 34th chapter of Alma, which treats of secret prayer, and may form the habit of beginning each day with a little secret prayer. It is the one that is all his own. Teach him appropriate prayers for beginning and closing day, opening and closing meeting, prayer for sick, for the authorities of our Church and for heads of nations; our soldiers. In blessing the food, let him mention the meal, as: Bless the lunch or breakfast. It will teach him to observe, and make the prayer more impressive. Let him always ask a bless-

ing on his food. It is an excellent habit for a child to bow his little head without being told, when served to his soup as he comes in from school, and say, "Heavenly Father, I thank thee for this soup; bless it, name of Jesus, Amen." That moment of giving himself to God in peace and quiet will rest him as much as a nap, as well as to teach him faith and confidence in God.

To illustrate the necessity of sincerity in prayer, note the following remarkable experience and testimony that came into the life of one of our Latter-day Saint women. She was the mother of three children, two boys and a girl, the latter a most beautiful child in appearance and of lovely disposition. When seven years of age, the little girl was taken ill and died; the father was away at the time and the mother nearly died of grief. She prayed often to God to give her strength to bear this separation from her beloved child, but her grief was so bitter that she became melancholy and refused to be comforted and soon she began to fade like a withered flower until she became a nervous wreck. She could not sleep without taking medicine to induce rest and at last she feared she would lose her reason. One night she arose from her bed and disposed of her sleeping tablets, also a bottle of laudanum which she had at hand, lest in a moment of distraction she might end her life with the drug. After worrying and tossing about in her bed all night in vain efforts to sleep, and when nearing the point of collapse, she knelt down by her bed and with a broken heart and contrite spirit cried: "O God, help me, for I cannot endure this any longer." Instantly there came an answer: "Why, my dear daughter, I would have helped you long ago if you had asked me." This was the first of her prayers that had reached its destination, the first that had been uttered with a broken heart and a contrite spirit, in faith and trusting confidence.

References on prayer: Jas. 5:15; Book of Alma, chap. 34; Matt. 26:39; hymn, "Prayer is the Soul's Sincere Desire."

MOTHERHOOD.

By Flora S. Horne.

The purest joy the heart can feel,
The strongest bond that love doth seal,
The deepest truth that life can teach,
The greatest height the soul doth reach.

Fat and Fifty.

The most vital and encouraging phase of the war necessity which demands less food rations and especially less fat-forming food materials is that which will compel fat people to rid themselves of superfluous foods and fats, while not injuring those people who often eat too much and keep thin carrying it around.

To most American women the appalling rapidity with which fat is taken on at middle age is a problem which neither religion nor science solves; and yet the men or women who permit themselves to become overweight invite disease in at the door, make death a constant terror, and rob life of its best and most fruitful period. Women who pass the age of fifty should have twenty-five years more of healthful, vigorous activity. Released from the direct cares and burdens of motherhood a woman at this period of her life should be at liberty to get out into the world and achieve many public and private triumphs which were denied her during her years of active child-bearing. Yet into these years of wonderful possibilities stalks the ever-present tendency of that human body which is fitted up with active internal organs, to lay on fat and still more fat.

Fat is unbecoming, a burden to its possessor, and a constant menace to health and long life.

You hear women say they eat very little and that water fattens them. Shucks! They know better and you know better. It is true that they have inside of them a magnificent digestive factory that converts every ounce of superfluous food into fatty tissue; and then when the system can no longer make fat it makes trouble. Varicose veins, rheumatism, kidney trouble, torpid liver, cancerous stomach and fatty degeneration of the heart, all join hands with excessive food supplies to make a woman miserable and quite unable to do her work. Fat people need not eat much to keep fat, but they certainly ate altogether too much when they were getting fat.

What are you going to do about it? Keep on being fat and getting fatter? Well, that is for you to say.

How can one get thin and keep thin? Simplest way in the world. Eat only enough to keep the body properly nourished, of material that will not make fat, and the miracle is accomplished. All the religion in the world and all the scienec in the world won't avail you if you have no will power to stop eating fat-producing foods that crowd the body with superfluous tissue.

There are many forms of diet recommended. One of them I saw tried was an exclusive diet of the skimmest of skim milk and rice for three months. Another form of diet is to live on meat and vegetables without butter or grease or any kind of sweets or rice in its various forms in place of wheat bread. The body reonly as much as will keep the weight down to the figure you want.

Fat people are usually troubled with short breath. They have weak livers—and these belong always in the constipated class—such would do well to stop eating flour bread and use corn or rice in their various forms in place of wheat bread. The body requires just so much blood and muscle-building material, and it can be obtained from any of the grains mixed plentifully with vegetables and fruits and meat once a day, if these are rightly proportioned to the human system.

"The world's greatest food scientist was an Italian, born in the fifteenth century. He lived far into the sixteenth century. He was one hundred and three years of age when he died.

"In his fortieth year he had been given up to die by his physicians. The verdict of his physicians came to him as a shock. He awakened to the dangers before him and began to study life's deepest and most mysterious problem—that of living scientifically.

"Luigi Cornaro was the name of this man, a native of Italy. He controlled his fate. He lengthened his life by more than sixty years.

"If a modern scientist were to discover a definite, dependable means of more than doubling the length of human life, he would be acclaimed as a great genius.

"And yet Cornaro, this renowned Italian, made that praticular discovery more than five hundred years ago. He learned that the flesh and blood machine that we call the body is created entirely from the food and drink which is put into the stomach. He began to study the cause of disease at its source.

"The amount of food that he consumed daily would not make a single square meal for the average healthy adult. He considered twelve ounces of solid food sufficient for a day's nourishment.

"His life story indicates further to an extraordinary degree, the value of a yearly fast. During all periods of the year his diet was extremely light. But for a considerable period previous to the appearance of the new crop of grapes, his abstinance from food was so extreme as to border closely on a fast. Therefore in his advanced age he had the advantage of a yearly fast." (From the Dec. *Physical Culture Magazine.)*

This man's plan was adopted by the father of Thomas A. Edison, our great inventor, and is followed strictly by himself, his wife and children. To this restricted diet Edison attributes his tremendous working capacity.

In these days of war when it is a patriotic duty to save food, fat people can well take themselves in hand and save themselves discomfort and suffering whlie still serving their Government and the cause of humanity nobly. It really should be a disgrace to find fat people going about the streets these days.

Don't you want to be fat? Then don't be.

Mrs. Clarissa Smith Williams.

Red Cross.

There are always those who will endeavor to belittle the work of the Red Cross activities in France.

"SOLDIERS SCOTCH RUMORS REGARDING SALE OF RED CROSS ARTICLES.

"Soldiers of General Pershing's expeditionary force who undesignedly started rumors that the American Red Cross—or its representatives—had been selling sweaters and other articles to the troops, are hastening to correct the false impression. A careful investigation made by the Red Cross clearly establishes the fact that there is no basis for any such charge.

"A cablegram states that Lieutenant H. A. Deesback, of the 16th Infantry, American Expeditionary Force, has obtained the following signed copy of a letter from Oscar B. Hopkins, Co. G, 16th Infantry, to Mrs. Minerva Allison, dated February 17, 1918:

"'I am writing a line to correct a statement regarding a letter I wrote you November 14, 1917, concerning the Red Cross. In a thoughtless moment I wrote that the Red Cross charged two prices for things they sold us; but as a matter of fact I have never known them to sell anything to anyone, as far as I know myself. I am, indeed, sorry that my thoughtlessness caused this, and I want you to show this letter to any of the Red Cross workers and offer my apologies.'"

Nurses.

A call has been made on the National Red Cross Association for 5,000 nurses between now and June 1. Nearly 7,000 nurses have already been supplied, but the need for more grows daily more imperative. It is estimated that 30,000 will be needed for this year.

PARIS NOTES.

"The Red Cross has now five portable laundries in operation at the base hospitals. These laundries have proved of great value to the hospitals and others are to be installed as soon as possible."

Tobacco and the Red Cross.

While this Society may not be the only factor in determining the following changed attitude of the Red Cross at Washington,

we feel sure that our protest, which was forwarded to Senator Smoot, has received profound consideration. Washington headquarters says:

"It is not the desire of the Red Cross that any individuals opposed to the use of tobacco or cigarettes should against their will take part in the furnishing of these articles to the soldiers."

Letters to Soldiers.

In sending out letters to soldiers, either here or in Europe, spell out proper names fully. Initials are very uncertain and often misleading. Do not use pencils. Be sure your envelopes are stout and well made. Write addresses very plainly—typewrite them if possible. Packages to be forwarded should be very carefully wrapped in heavyweight paper, canvass, or good cloth bags, with the address written on a shipping-tag and the name of the sender also on the bag.

Insurance for Soldiers.

It is interesting to know that more than $12,000,000 worth of insurance has been written by the Government on the lives of American soldiers, sailors and nurses. This represents financial safety for families and dependants left at home.

Free Delivery.

The Government is appealing to women to exercise self-control and patriotism in carrying bundles home from stores that can be well handled; while all stores are appealed to on the "single delivery" plan. No goods will be sent home on approval, and only one delivery a day will be used. We make a personal appeal to the members of the Relief Society everywhere to help as much as they possibly can in the delivery of their own goods and to be good-natured about the new patriotic ruling.

State Council of Defense.

The State Committee has completed the organization of County Committees throughout the state of Utah, and all are now busily engaged in co-ordinating the various activities of women's war work locally. Educational and Child Welfare features are particularly well knit, and the work is progressing favorably throughout.

Use of the Telephone.

Patriotic women are urged to assist in cutting out social conversations on the telephone during the busy hours of the morning. This will include mostly the young people of the house as the older women are too busy in the morning to bother with telephone gossip. However, we make the appeal to all our sisters to join in this movement and thus do a little towards lightening the burdens of the telephone business.

Janette A. Hyde.

This month we are fortunate in the presentation of the following articles:

MAKING THE GARDEN HELP FEED THE FAMILY.

By Dr. M. C. Merrill, Horticulturist, Utah Agricultural College.

The problem of making the garden feed the family this year as it has never done before is vibrating with interest and teeming with possibilities. It is a problem worthy of the best talents and the most earnest efforts that we can muster into the service. Merely to plant a garden is not sufficient. No problem worthy the name is involved in that. The real problem comes in the proper utilization of all our garden resources, for the call to the war gardens of 1918 has in it the response to the boastful challenge of starvation and it therefore means that the call must be answered in terms of thought, effort, and results. Food and hunger are in deadly combat and the momentous problem is to make food win and thus end the war.

Now how shall we go about it to make the garden do its utmost to feed the family? First and foremost should come our plans in regard to the three things involved, which are: 1. The garden itself, its location, extent, and soil; 2. The crops, the varieties, and the amounts to plant; 3. The actual work of planting and caring for the garden. In other words, our problem is where to plant, what to plant, and how to plant and care for it. Just as thought precedes the act; just as a general lays plans before taking his troops into battle; and just as a definite plan is made before the house is constructed: so should the commander of the garden plan the campaign in advance of the actual operation. In our plans we will avoid the mistakes of last year. While it is a positive necessity that we increase our garden production this year, we should not rashly plow up valuable lawns, nor plant seeds in infertile ground where they will not grow or where there is not sufficient water to irrigate them. Seeds are scarce this year and must not be wasted.

Turning our attention first to the garden itself, its location, extent and soil, let us consider some fundamental priciples in

regard to those conditions. The location, the slope or exposure, the amount of shade are all important. If the location is on sloping ground it will be found that a southerly exposure is much earlier than a northerly one, though it requires more water. The amount of the ground shaded by neighboring trees is an important matter, especially on the smaller lots, and will have much to do with the quantities grown on a given space. To produce crops, sunshine is just as important as water, for without sunlight the materials making up the vegtable food that man eats can not be manufactured by the plant.

All too little thought is given to the size of the area on which the garden crops are to be grown. Under normal conditions there is a very definite relation between the size of the garden and the number of people it will feed. As a general thing our gardens are larger than need be and hence either garden produce or the ground goes to waste. This year we must Hooverize our gardens in every possible way. That means that every cultivated foot of ground must do its biggest bit. While even the farm garden should be cultivated intensively, that applies with double force to the small city or suburban garden. In the city the value of a unit area of land is very much greater than in the country and hence it must be utilized to the utmost. Where that is done it is simply astonishing what quantities can be produced from small areas.

Valuable aids to intensive prodution are systems of companion cropping and succession cropping. By companion cropping is meant that two or more crops occupy the land at the same time in alternate hills or in close proximity to each other. By succession cropping is meant planting the later crops on ground that has already produced an early crop. Our gardens bear evidence of wasteful extravagance every year in that we allow weeds to become the late crop rather than plant useful and desirable crops on the ground as soon as the early crop is harvested.

Now we come to the soil. Of all areas, garden soils should probably be made the most fertile, since they are called upon for the most intensive production. Yet how often do we find them unfertilized! Many people, especially in the larger cities where manure is somewhat scarce and hard to obtain, last year planted gardens on unmanured ground and then wondered why they did not have good crops. Let me urge that every garden be heavily manured and then have the manure incorporated in the soil by plowing or spading before the seeds are planted. It would have been better to have manured and then plowed the soil in the fall, but far better do it this spring than not at all. Many soils contain so much clay that they are easily packed and baked and cannot therefore give the best results. The best thing in the world

for such soils, to loosen them up, make them more workable and more productive, is a heavy application of barnyard manure incorporated into the soil. Commercial fertilizers, although they contain the plant food so necessary for plants, can not satisfactorily take the place of manure, and especially on heavy clay soil.

The second phase of our problem now demands consideration —the crops, the varieties, and the amounts to plant. Let this point be emphasized: vegetable crops vary greatly in their requirements and hence if the best results are to be obtained they must be treated differently. One of the frequent causes of disappointment with the garden is failure to recognize this fact. The garden crops are divided into two general groups, those requiring a cool season and those requiring a warm season for their major growth. The following list gives the subdivisions under each of these heads and suggests the season for each:

VEGETABLE CROPS.

A. *Requiring Cool Season.*

1. Cannot endure heat: Garden cress, kohlrabi, lettuce, mustard, peas, radishes, turnips, spinach, rutabagas.
2. Cannot endure excessive heat, yet have long season of growth (usually started in hot beds): Early cabbage, early cauliflower, early celery, head and Cos lettuce.
3. Can endure heat and have long season: Beets, carrots, chard, kale, collards, New Zealand spinach, parsley, endive, upland cress, leeks, onions, parsnips, early potatoes, salsify.
4. Escape the heat by making most of their growth in autumn: Late cabbage, late cauliflower, Brussels sprouts, broccoli, celeriac, late celery.

B. *Requiring Warm Season.*

1. Short season crops: String and Lima beans, sweet and pop corn, musk- and water-melons, cucumbers, okra, squash, pumpkins.
2. Long season crops (usually started in hot beds): Tomatoes, peppers, eggplants, sweet potatoes.

It will be noticed that the above list includes many crops not commonly grown in Utah and surrounding states. By neglecting to grow some of these, which are also easily grown, we are missing a golden opportunity for enriching our tables with some of the most delicious bounties of nature. Let me mention a few of these and urge that you give them a trial this summer. Then

next year add some more to your list. After that you will never be without them.

Kohlrabi, head lettuce, Swiss chard, kale, New Zealand spinach, endive, and salsify will give us a delightful start this year.

Regarding varieties, a subject sadly neglected by too many, it should be said that more forethought should be given in their selection. As individual people differ from each other in their talents and characteristics so do varieties differ markedly from each other in their characteristics and qualifications. Some are early, some are mid-season, some are late; some are round, some flat, some long; some are one color, some another; some are universally desirable, some are mediocre. So if we would get exactly what we like and want and avoid disappointing substitutes we will pay more attention to our choice of varieties and we will not be satisfied to plant any old thing. In that case the study of varieties and their adaptations to our particular needs would be of stimulating interest to us.

The amounts of each crop or of each variety which should be planted has long remained an unsolved problem with most people. In fact, no attempt is ordinarily made to solve the problem at all on the basis of actual needs. As a suggestive guide the following table gives the approximate amount of each of the common garden crops to plant under ordinary conditions for each member of the family:

Beans: 25 ft. row.	Parsley: 5 ft. row.
Beets: 25 ft. row.	Parsnips: 20 ft. row.
Cabbage: 10 plants.	Peas: 25 ft. double row.
Carrots: 25 ft. row.	Radishes: 10 ft. double row.
Cauliflower: 10 plants.	Spinach: 10 ft. row.
Corn, Sweet: 15 hills.	Squash: 2 hills.
Lettuce: 10 ft. row.	Tomatoes: 8 plants.
Onions: 35 ft. row.	Turnips: 10 ft. row.

Of course the above amounts are only suggestive and will need modification on the basis of the individual preferences of members of the family. The quantities given should be multiplied according to the number in the family.

Finally we come to the third phase of our garden problem, that of the actual work in planting and caring for the garden. This of course should be done in conformity to a definite prearranged plan. When we go into the garden with our seeds and our planting tools we should know exactly the row or part of a row in which each crop and each variety is to be planted, the dis-

tance of the rows apart, the amount of seed to use per hundred feet, and the number of rows or parts of a row for each variety.

The seedbed should be in excellent condition with the proper moisture content in the soil so the seeds will germinate at once. The depth of planting should vary with the size of the seed, the smaller the seed, the less deeply it is planted. For the more slowly germinating seed as parsnips and carrots it is frequently advisable to plant quickly germinating seed, as radish, to mark the row. Weeds should be kept down, insects controlled, and proper cultivation and irrigation given. If a vigorous effort is made to solve the various problems indicated, the harvest should be abundant and the family correspondingly well fed.

Summarizing then, we should do the following: measure our garden, make a definite plan of it on paper, study seed catalogues, choose the best varieties, order our seed, include some of the excellent vegetables we have not grown before in our seed order, have the soil well manured and plowed and harrowed or spaded, plant our crops according to schedule, grow companion and succession crops where possible or advisable, and make every foot of soil produce as it has never produced before.

The battle is on and the fight must be won. The garden must do its share in the conflict by helping to feed the family.

MY SONG.

By Grace Ingles Frost.

My song is not of majesty and splendor,
Like those, the great ones of the earth have sung,
But just a little song with cadence tender,
Of life and love, from vibrant heart strings wrung.

Of life, as it lies within the cradle,
Unfolding like the blossom, day by day;
Life struggling for expression, until able
To try its feet upon the world's highway.

Love-clothed service, laboring for others,
Wearing on its brow the thorny crown,
Yet seeking to uplift, sustain its brothers,
By ruthless hands thrust out and trampled down.

Of life with love, and love with life combining,
To form a perfect harmony sublime,
With notes devoid of sadness or repining,
Till man like God is merged in the divine.

Current Topics.

By James H. Anderson.

Two Boston men have invented a gun that will fire 33,000 bullets per minute.

Persia is suffering appalling distress owing to the war; yet Persia is technically neutral.

Italy has seized German property there, following the example of the United States.

The Plague made its appearance in China in March, causing numerous fatalities at Nanking.

The Turks have resumed their atrocities in Armenia, since Russia came under the disintegrating process.

Anti-woman suffragists intend to start a paper at Washington, D. C. But equal suffrage moves on just the same.

Mexico still is in the throes of internal strife, with prospects of further and more serious outbreaks in the near future.

Cabarets in Chicago are to go out of business May 1—another reduction in the number of crime-breeding saloons.

Utah assesses sheep higher than any other western State; it is second on horses, third on cattle, and lowest on swine.

"The end of the war is far distant," says U. S. Secretary of the Interior Lane; and he hits the nail squarely on the head.

Japan figures that it will yet have to take control of eastern Russia, lest German submarines will find their way into the Pacific ocean.

American troops in France are giving a good account of themselves, being equal in active service to the best men of other nations on the battle line.

A Newark, N. J., court has decided that a husband has not

the legal right to kiss his wife against her will; thus man's rights are being steadily curtailed.

IDAHO is to have an extra session of its legislature in April, to enact laws against seditious utterances there, according to a statement issued by Gov. Alexander, of that State.

"WAR GARDENS" and every means of producing food in 1918 are necessary in the intermountain region—indeed, an urgent necessity if suffering from hunger is to be averted.

THE GOVERNMENT has ordered the seizure of wheat in Ohio and other States, because the farmers refused to put the grain on the market at the price fixed by law.

GERMANY now has big guns which bombard Paris from a distance of seventy-six miles. It is said that guns having this range soon will be turned on London.

THE JAPANESE refuse to send troops to the western Europe battle line, saying that Japan is an oriental nation and her operations should be confined to oriental lands—which shows that the Japs have a wise head.

A CIGARETTE, carelessly thrown on the floor in a Jersey City, N. J., factory on March 26, caused an explosion and fire resulting in a loss of two million dollars. Yet cigarettes continue to be allowed to employes at work.

LETTERS from American soldiers in France say there is plenty of sugar, vegetables, fish and meats there, but a great scarcity of wheat for bread; hence the further necessity for considerable wheat supplies from this country.

39,500 SHOTS without missing was the record of the test of the new Browning gun—the most deadly weapon of its class known in warfare, being developed from the machine gun invented and used during the American civil war.

CONCRETE-HULL ships, lightly reinforced with steel, are pronounced a success, since one was launched at a California shipyard in March. They can be built in less than one-fourth the time it takes to construct a steel ship of the same capacity.

FRUIT preserving and canning is being urged on the people

of Utah for this season; yet the restriction on the quantity of sugar obtainable at one time, under the food regulations, is regarded by many as a serious handicap in following the advice.

FARMERS in Utah raised vast quantities of potatoes in 1917, and many thousands of bushels are going to waste, because of the excess supply here; so the farmers say they will limit the 1918 planting of potatoes for a crop less likely to bring them direct loss.

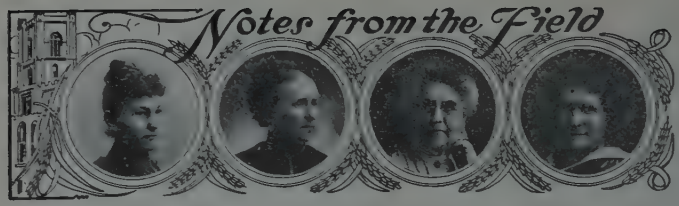
A STANDARD BLOUSE, which the women of Germany declare to be a "shapeless monstrosity," is being provided by the government there; it is of a fabric which contains neither wool nor cotton. If the women of Germany had the freedom existing in this country, the "shapelessness" at least would be removed.

DUTCH SHIPS in American ports have been taken over by the United States government, under international law. Many of the Dutch were angry, but they will be paid for the use of the ships, and the taking over will check the shipment of supplies purchased by Hollanders in America and shipped through to Germany.

SHERIFFS in Utah have asked the Governor to call an extra session of the Legislature to provide, under the plea of war necessity, that there shall be no election of sheriffs in 1918, but that the present officials shall hold over. There is about as much need for this as there is for asking that State and National officials hold over for the same reason.

PALESTINE is gradually passing into British control. By March 31, British troops had advanced to near Nablous, the ancient Shechem, on the west of the Jordan, and to Es Salt, the ancient Ramoth-Gilead, on the east of that stream, or about halfway from the Dead Sea to the Sea of Galilee. At Amman, the ancient Rabboth-Ammon, they established themselves on the railway running from Damascus to Arabia.

NUMEROUS LETTERS from those in the ranks of the 145th Light Field Artillery, the Utah regiment at Camp Kearny, Cal., uniformly tell of the respect, amounting to affection, felt for their commander, Richard W. Young, of Utah. It is freely stated that the suggestion, and even the thought regarding conduct, that "the Colonel might not like it if he knew" has deterred many a young soldier from engaging in pranks or conduct that otherwise would be indulged in freely.



By Amy Brown Lyman, General Secretary.

RELIEF SOCIETY STAKE CONFERENCES FOR 1918.

The Relief Society stake conferences appointed for May, June and July will be held in connection with the stake quarterly conferences; those appointed for November will be held independently.

Conference Dates.

May 4th and 5th—Curlew, Alberta, St. Johns, Raft River, South Sanpete, Wayne.

May 11th and 12th—Emery, Millard, Juab, Taylor, Snowflake, Juarez.

May 18th and 19th—San Juan, Moapa, Shelley, Bannock, Maricopa, Malad, Blackfoot.

May 19th and 20th—Teton.

May 25th and 26th—Bingham, Portneuf, St. Joseph, Pocatello, Young.

June 1st and 2nd—Rigby, Panguitch, Big Horn, Idaho, San Luis.

June 8th and 9th—Uintah, Kanab, Morgan, Oneida.

June 15th and 16th—St. George, North Sanpete, Star Valley, Union.

June 22nd and 23rd—Sevier, Fremont, Bear Lake, Deseret, Carbon, Parowan.

June 29th and 30th—Duchesne, Montpelier.

July 20th and 21st—Benson, Hyrum, Tooele, Tintic.

July 27th and 28th—Wasatch, Woodruff, Cassia, Yellowstone, Beaver.

August 3rd and 4th—Boise.

November (dates to be arranged later)—Alpine, Bear River, Box Elder, Cache, Carbon, Cottonwood, South Davis, Ensign, Granite, Jordan, Liberty, Nebo, North Davis, North Weber, Ogden, Pioneer, Salt Lake, Summit, Utah, Weber.

PROGRAM

For stakes holding conferences in connection with quarterly conferences:

First Session. *Meeting of Stake Officers and Stake Board Members,* Saturday, 4:00 p. m.

Second Session. *General Session.* Saturday, 7:00 p. m.

Third Session. *Public Session,* Quarterly Conference, Sunday, morning.

AMY BROWN LYMAN,
General Secretary.

Annual Dues.

It is very gratifying to the General Board that so many stakes are making a point of sending in the annual dues in January of each year. It is evident that the change of time for paying dues from March to January is very satisfactory.

Wheat.

A question came to the General Relief Society Office recently asking how wheat money should be sent in to the Presiding Bishop's Office. As other societies may not understand the proper procedure in this matter, we give the following ruling in the matter by the Presiding Bishop's Office. All money sent to the Presiding Bishop's Office for the purchase and storage of wheat, should be sent directly to the Presiding Bishop's Office from the ward societies, rather than to have it go through the stakes. This arrangement makes it much easier for the Bishop's Office to take care of the wheat accounts, and the receipts for wheat are sent directly to the ward presidents. The General Board, therefore, recommends that, when money is to be sent to the Presiding Bishop's Office for wheat, that it be sent directly from the ward treasurer to the Presiding Bishop's Office.

Bound Copies of Relief Society Magazine.

While the subscription list of the *Magazine* is very large, it is surprising how few members of the Relief Society are having their magazines bound. Each stake and ward should make it a point to have bound volumes of the *Magazine* for future reference.

Alberta Stake.

Mrs. Fannie B. Spencer, President of the Del Bonita Branch of the Relief Society, writes that her little Society is so isolated that were it not for the *Relief Society Magazine* it would be almost impossible to keep up with the work of the organization. She states that last year they had ten members and that eight of them were subscribers to the *Magazine.* It is a wonderful show-

ing to have 80% of the enrolled members on the *Magazine* subscription list.

Benson Stake.

Report comes from Benson stake that one of the small wards of thirty-six members has twenty-seven subscribers to the *Magazine.*

South Davis Stake.

For the convenience of stake board members the officers of the South Davis stake make appointments the first of the year for the visits of board members to the various wards. Each board member is expected to visit officially one ward each month and with the appointments made at the beginning of the year, board members are able to make the necessary plans and preparations for visits. A typewritten list of these appointments is furnished each board member, so that no misunderstanding occurs.

During the past year, every fifth Tuesday has been devoted by Relief Society members to special visits to the sick and aged who cannot attend the Relief Society meetings. In some associations the women have made it a practice to spend one whole day a month with each sick and aged person, while other associations have special teachers whose duty it is to see that the sick and aged are not allowed to become lonely.

One association has furnished some very complete layettes for prospective mothers.

A great deal of interest is being manifested in Temple work. Once each month a group representing all of the wards visits the Temple. In some instances there are fifteen representatives from a single ward.

Eight Liberty Bonds have been purchased in this stake. The Stake Board purchased one, and one ward in the stake bought two.

The Stake Board has just completed a very successful tour through the stake with an entertainment which they arranged with the help of the ward associations. They were assisted by a number of young girls. Each Society was represented in some feature of the program which was in a large measure original; $120.00 net was cleared from these performances for philanthropic work.

Idaho Stake.

The Relief Society of the Idaho stake has been asked to assist in furnishing the Idaho Stake Tabernacle. The women are, therefore, arranging for socials and other entertainments through which they expect to raise money for this purpose.

Panguitch Stake.

In order to keep in the closest possible touch with the ward work, the Panguitch Stake Relief Society officers require the following written report monthly from the various wards:

RELIEF SOCIETY MONTHLY REPORT.

.....Ward, ...Stake. .....Month, Year.....
Number of meetings held.....
Attendance at each meeting .....
Class work 1st subject .....
Class work 2nd subject .....
Class work 3rd subject .....
Class work 4th subject .....

ACTIVITIES.

Charity Fund .....
General Fund .....
Days spent with sick .....
Number of special visits to sick .....
Money donated for Temple work .....
Number of days spent in Temple work .....
Number of visits by teachers .....
President..... 1st Counselor.....
2nd Counselor..... Secretary.....

COURAGE.

By Mrs. Parley Nelson.

'Tis easy to smile when the skies are blue,
With song birds trilling the whole day through;
While roses nod o'er the garden wall,
And over the earth bright sunbeams fall.
'Tis easy to sing when the heart is gay,
When rose-tints herald the dawn of day;
When rippling brooks and droning bees
Call to each other 'neath blossoming trees.
When storm clouds lower and life's agloom,
Only the brave heart keeps in tune.
There's depth to a soul that can sing in the rain
And smile in the presence of sorrow and pain.

War Economy in Clothes.

MAKING OVER.

By Lillian Cannon.

In the March number of the *Magazine,* the subject of darning and patching was discussed. In the making over of old clothes we will consider only that clothing which is no longer fit for the purpose for which it was made. Cutting down or making over is always attended with some waste of material, so it is no war economy to make over anything that can be worn as it is with a little cleaning, darning, or patching. It makes the truly economical person almost weep to see a perfectly good dress of an adult cut down to make a dress for a small child, or a good overcoat of a man cut down to make a child's coat.

At the present time there is a shortage of wool in the nation. The army and navy need wool clothing. Soldiers and sailors are exposed to the weather and must be protected. Wool material is the only kind that will adequately clothe them. There has been a heavy drain on our production of wool for this purpose. Our supply from Australia is practically cut off as the ships that were used to bring wool to us from that country are now used to carry food to the starving people in Europe. Civilians must economize in wool materials in order to furnish the necessary supply to the army and navy.

The problem of wool supply became so serious that the Commercial Economy Board of the Council of National Defense have done what they could to solve it. This Board tries to teach the importance of economy in seemingly trivial things, because the aggregate waste in the nation is large, even in small individual cases. This Board sent representatives to the fashion makers, the tailors and the manufacturers of men's, women's and children's clothing to see if they could help in the matter. All responded patriotically, and as a result cloth which was formerly used for mere ornamentation is now saved for essential things. One item alone shows what an immense saving in the aggregate is made from slight individual savings. It has been the custom of manufacturers of wool cloth to send large samples to tailors. The Commercial Economy Board thought these samples were unnecessarily generous and asked the manufacturers if they wouldn't reduce the size. This they did only a few inches, but the total savings from a comparatively small group of tailors amounted to 223,108 yards.

These facts being true, utilizing the wool material on hand by each family in the most economical way would result in an immense saving in the aggregate.

FATHER'S WORN-OUT TROUSERS.

If father has a business that requires him to "dress up" for it, he will probably discard clothes long before they are worn out. Don't cut down a pair of eight-dollar trousers to make a child's pair worth one dollar and a half. Mend and clean them and give them to some one who will wear them as they are, or if you feel that you can't afford to give them away, sell them for the price of a pair for the small boy and buy him new ones. If they are too badly worn out for further wear as they are, make a pair for the small boy with them. By reinforcing worn places with invisible patches on the wrong side and by "piecing," two pairs of small trousers can be made from one large pair.

Cut the two pairs of backs from the backs of the large trousers and the two pairs of fronts from the large fronts. Work strong buttonholes on new, unbleached muslin, and make the pockets of like material.

Father's old coats can be used for the boy's trousers, if the material is matched carefully and pieced to make it large enough for the pattern.

FATHER'S WORN-OUT SHIRTS.

The material in men's clothing is much better, as a rule, than that in women's clothing. The reason probably is (and it is said to their credit) men wear their clothing longer than women wear theirs, so better material must be used. The styles change but little from year to year, and if a man buys a good suit he doesn't discard it until it is worn out. Good material is used in father's best shirts. They are usually worn out first at the collars and cuffs. There is much good material left in them when he can't wear them any longer. They can be made into dainty aprons for mother for afternoon wear. Make a gored apron using the back of the shirt for the front gore and the two parts of the front of the shirt for the side gores. Make the bib and strings and pockets from the sleeves.

The "little boy's" blouses can be made from the shirts. Father's best shirts are usually of light colors, so they made fine blouses for "little boy's" very best. The back of the blouse can be made of the back of the shirt and the front of the blouse from the fronts of the shirt, the sleeves from the top part of the shirt sleeves and the collars and cuffs from the tail of the shirt. If

"little boy" wears it only for best it will last him over a year and will look well to the very last. The shirts may also be used to make bib aprons for "little girl" to keep her Sunday frock clean.

If silk shirts are worn for best, they can be made into beautiful waists for the "young lady" of the house.

OLD DRESSES.

In handling a subject so large, space will not permit one to go much into details. Only a few general directions can be given. The first thing to remember is that whatever is worth doing at all is worth well. Pick the old dress entirely to pieces. Clean and wash and press thoroughly. In the washing of most materials nothing is better than good soap and warm water. Make a good suds first, then immerse the goods and squeeze with the hands. Do not rub. When clean, rinse in warm water. It may be ironed immediately, or may be partially dried first. Iron on the wrong side until thoroughly dry.

Skirts are narrow now, so there should be enough material to make a complete dress. As a rule it does not pay to buy new material to use with the old. If expensive, it is apt to make the old material look more old in contrast and does not give the satisfaction an entirely new dress or even a new blouse can give. In this day of combination of materials, try combining two old dresses, for example, serge and silk or satin of the same color or black, with any other color, or plaid with a plain color. Save what you might spend for new material until you have enough to buy an entirely new skirt or blouse or dress, then buy thrift stamps or bonds with the money and help Uncle Sam win the war.

Buy a good pattern, read the directions carefully and cut the dress from it. Then there will be but a small chance for making mistakes. Cut out and sew as carefully as if you were making a new dress.

HOME-MADE GOODS

It is in order now, after President Smith's rousing talk on Home Industry, at Conference, to suggest that our sisters secure some Provo Woollen Mills cloth for dresses and boys' trousers. While busy fingers could well engage in knitting good, long-wearing socks for father and the boys to wear in the coming winter season. This will relieve the stocking machines and permit them to work altogether for the soldiers.

May Entertainments.

By Morag.

The sweet old May Day custom of hanging baskets of spring flowers on your friends' doors, is a charming way to remember the aged, the home-bound, and the sick. Send a few flowers to all such with a cheery greeting. Remember and keep Mother's Day—visit her, write to her, send her some flowers. Her heart is heavy and sad this year, with her boys so far away.

Celebrate Parents' Day in your schools, churches and homes with music, song and oratory.

Keep "Better Baby" week. Remember Decoration Day, our patriotic holiday. Visit the graves of the loved ones. Display "Old Glory," and attend the patriotic exercises. Decoration Day is a fitting time to hold and organize family genealogical associations.

SPRING PARTIES

Cost little but you will find them lots of fun.

STORK PARTY

Better Baby week comes in May, and stork showers are in order this month for waiting mothers. It would be nice to make this a luncheon for one o'clock. Decorate the rooms and table with apple blossoms, and serve a "Hoover" luncheon.

Place-cards may be decorated with baby heads, or a "mother" quotation. Napkins may be folded and pinned with safety-pins.

After luncheon, the gifts may be presented to the guest of honor, and the afternoon may be spent hemming dainty baby towels, provided by the hostess—the workers instructed to embroider the word "Baby" in pink or blue cross-stitch. The following questions may be written on cards and answered by the guests:

What hood is most becoming to women? Most interesting?
What acts as baby's main security?
What do mothers and sailors most dread?
What article of bedding does baby resemble?
What part of baby's clothing is musical?
What food is paternal in name?

Answers: 1. Motherhood. 2. Babyhood. 3. Safety-pin. 4. Squalls. 5. Comforter. 6. Band. 7. Pap.

Sentiments for Place Cards.

"Children are the anchors that hold a mother to life."
"Every child pays its way."
"Hearts grow fit for heaven molded by childish hands."
"The mother's heart is the child's schoolroom."
"The Lord could not be everywhere, so he made mothers."
"So children are a heritage from the Lord."

A NOVEL ANNOUNCEMENT.

From sweet Isaiah's sacred song, ninth chapter and verse six, first thirteen words please take, and then the following affix: From Genesis the thirty-fifth, verse seventeen, no more. Then add verse twenty-six of Kings, book second, chapter four. The last two verses, chapter first, first book of Samuel. And you will learn what on that day, your loving son befell.

What happened?

A GARDEN SHOWER FOR THE SPRING BRIDE.

A delightful shower was recently held at the new suburban home of a spring bride. A dozen or more of her women friends gathered on a spring afternoon, each provided with a thrifty shrub —rose bush or root of perennial flowers. Such a jolly time they had, planting their various offerings.

Their men folks were not to be outdone, and as evening drew on, each appeared with a box or crate bearing a live chicken or rabbit. Much amusement resulted as the various fowls were deposited in the brand new chicken coop, and a humorous account of how the fowl was obtained was given. Refreshments were served, and the guests left before dark.

New home makers in the country, even if not brides, would surely appreciate this kind of a shower. For the bride who makes her home in town, a house plant shower is appropriate. Slips, cuttings and various bulbs may be potted at home, or bought for a few cents at a florist's, but a word of caution, if such a shower is given, be sure the plants are well rooted beforehand, or they may prove a disappointment. A program of floral music, or one of the many floral guessing games, with light refreshments will round out a happy afternoon.

EDITORIAL

Entered as second-class matter at the Post Office, Salt Lake City, Utah.
Motto—Charity Never Faileth

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RELIEF SOCIETY MAGAZINE

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Room 29, Bishop's Building, Salt Lake City, Utah

Vol. V. MAY, 1918. No. 5.

FREE AGENCY.

The War Between Earthly and Divine Forces.

The great war which covers the earth today with the fire and smoke of battle is fought, not alone between nations, and between kings and potentates. It is the same old struggle which took place in heaven, based on the free agency of man. Shall men be coerced and policed into goodness and intelligence, or shall they be left free to choose their own course? Many of them prefer disobedience to law and its penalties to keeping laws which are arbitrarily laid down by superior earthly or even divine intelligences.

Free-Will.

When a mother bemoaned to Congressman Howell the loose moral surroundings of our young people, and wished she could rear her boys where there was no smoking, gambling or Sabbath-breaking, the Congressman smiled and replied: "There is such a place—the penitentiary." Freedom rests upon the will—the will to obey or the will to disobey law or persons in authority. Obedience to law, with the fundamental guidance of infancy and maturity, must form the concrete foundation of that society, where liberty reigns.

The German Government.

Just here, then, is the dividing line. The German government possesses one of the strongest and most efficient governmental machines on this earth, while this Church is the most perfectly organized religious body in the world. The eternity-wide difference rests upon the free agency of man. The German government has developed to their highest power the fundamental principles of order, system and obedience to human law, with much that makes for earthly culture, social safety, and community welfare. But the German government rests upon the will and the skill of one man, who forces people to be clean, comfortable and educated and who polices them into safety and unity; a man who achieved his position through the accident of birth, and who asks no man nor set of men for their suffrages. The student of the Bible and of the Book of Mormon who is familiar with the divine displeasure there expressed concerning the rule of kings cannot fail to comprehend the evil results to a nation or a people who prefer pomp and ceremony under either good or bad kings to the self-control and liberty of will gained through wise republican forms of government.

Poor Russia.

The Russian people today illustrate this principle. Overturning the rule of kings, through one supreme united force, they lack cohesion of interest and an inspired leader, while none know how to take advantage of the hard-won freedom. Likely they will again put the yoke on—the sullen but easy yoke—of thralldom upon their shoulders because they know not the difference between liberty and license, as they have no unselfish leaders to guide, neither do they possess in the mass, trained personal wills.

The German Latter-day Saints see the difference clearly between the free agency of this American government, and especially of this divinely organized Church, and of the inherited autocracy of the fatherland. They are standing firm and loyal to the flag of their adopted country; for they realize that freedom of will and the free agency of man is couched in the inspired American Declaration of Independence: "All men are created free and equal," and all "have an equal right to life, liberty and the pursuit of happiness." They know that the rulers of this nation hold office only as the people elect them, and that each man and woman in America holds equal opportunity, equal power with every other man and woman citizen. They know also that in so far as England, Italy, or even France, lacks the full powers and liabilities of free citizenship, in so far as any nation sets up kings and rulers who have dominion over the people, their man-made

rule will be broken, and republican forms of government will take the place of kingdoms and principalities.

This war, therefore, will crush and finally destroy man-made kingdoms, the rule of one man without the consent of the governed people themselves, while kings and rulers who drink of the wine of the fornication of Babylon will be thrown down to earth and utterly destroyed. It is Gog and Magog. Who are you? A German, an Englishman, or are you a citizen of the land of freedom, and of Zion? Liberty grows only in republics. Who can fail to see the influence which actuates the Prussian military leaders who would force people into culture, and police people into goodness, and the true American spirit which wages this war that men may be free to choose with liberty for all.

Let us quote here some fiery and thrilling uterances of one of America's greatest, wisest and most famous Americans of German birth—Otto H. Kahn. He is not only an international financier, he is as well, a noted patron of arts, letters and science. His counsel is sought in Washington. He is doing powerful war-service through lectures and addresses before great audiences of legal, commercial and social bodies, especially those of German-American birth in all the great American cities. Intelligent and loyal himself, he speaks with the authority born of knowledge and of patriotism:

"I was and am proud of the great inheritance which came to me as a birthright and of the illustrious contributions which the German people have made to the imperishable assets of the world. Until the outbreak of the war in 1914, I maintained close and active personal and business relations in Germany. I was well acquainted with a number of the leading personages of the country. I served personages of the country. I served in the German army thirty years ago. I took an active interest in furthering German art in America.

"I do not apologize for, nor am I ashamed of, my German birth. But I am ashamed—bitterly and grievously ashamed—of the Germany which stands convicted before the high tribunal of the world's public opinion of having planned and willed war; of the revolting deeds committed in Belgium and northern France, of the infamy of the *Lusitania* murders, of innumerable violations of The Hague Convention and the laws of nations, of abominable and perfidious plotting in friendly countries and shameless abuse of their hospitality, of crime heaped upon crime in hideous defiance of the laws of God and men.

"I cherish the memories of my youth, but these very memories make me cry out in pain and wrath against those who have

befouled the spiritual soil of the old Germany, in which they were rooted.

"I revere the high ideals and fine traditions of that old Germany and the time-honored conceptions of right conduct which my parents and the teachers of my early youth bade me treasure throughout life, but all the more burning is my resentment, all the more deeply grounded my hostility, against the Prussian caste who trampled those ideals, traditions and conceptions in the dust.

"To co-operate towards the successful conclusion of the war is the one and supreme duty of every American, regardless of birth, of sympathies and of political views. The American of German descent who, in this time of test and trial, does not serve the land of his adoption with the utmost measure of single-minded devotion and with every ounce of his power, perjured himself when he took his oath of allegiance and proves himself guilty of treacherous duplicity.

"Thank heaven, the number of those lukewarm in their patriotism, or failing in loyalty, is very small indeed, far too small to affect the record of Americans of German birth for good citizenship and service to the country in peace and war.

"There is abundant evidence that the overwhelming majority, indeed all but an insignificant minority, meant what they said when they swore full and sole allegiance to America, that they will prove themselves wholly worthy of the high privilege of citizenship and of the generous trust of their native fellow citizens, and that they will not fail or falter under any test whatsoever.

"We will not permit the blood in our veins to drown the conscience in our breast. We will heed the call of honor beyond the call of race.

"There are some of you, probably, who will still find it hard to believe that the Germany you knew can be guilty of the crimes which have made it an outlaw amongst the nations. But do you know modern Germany? Unless you have been there within the last twenty-five years, not once or twice, but at regular intervals; unless you have looked below the glittering surface of the marvelous material progress and achievement and seen how the soul of Germany was being eaten away by the virulent poison of Prussianism; unless you have watched and followed the appalling transformation of German mentality and morality under the nefarious and puissant influence of the priesthood of power-worship, you do not know the Germany of this day and generation.

"It is not the Germany of old, the land of our affectionate remembrance. It is not the Germany which men now of middle age or over knew in their youth. It is not the Germany of the first Emperor William, a modest and God-fearing gentleman. It

is not the Germany, even, of Bismarck, man of blood and iron though he was, who had builded a structure which, whilst not founded on liberty, yet was capable and gave promise of going down into history as one of the greatest examples of enlightened and even beneficent autocracy; who, in the contemplative and mellowed wisdom of his old age, often warned the nation against the very spirit which, alas, came to have sway over it, and against the very war which that spirit unchained.

"The Germany which brought upon the world the immeasurable disaster of this war, and at whose monstrous deeds and doctrines the civilized nations of the earth stand aghast, started into definite being less than thirty years ago. I can almost lay my finger upon the date and circumstances of its ill-omened advent.

"Less than thirty years ago, a 'new course' was flamboyantly proclaimed by those in authority, and the term 'new course' became the order of the day. With it and from it there came a truly marvelous quickening of the energies and creative abilities of the nation, a period of material achievement and of social progress; in short, a national forward movement almost unequalled in history. The world looked on in admiration, perhaps not entirely free from a tinge of envy. Germany was conquering the earth by peaceful penetration; and no one stood in its way. It had free access to all the seas and all the lands.

"But with that 'new course' and from it there also came a new god, a false and evil god. He eaxcted as sacrifices for his altars the time-honored ideals of the fathers, and other high and noble things. And his commands were obeyed.

"There came upon the German people a whole train of new and baneful influences and impulses, formidably stimulating as a powerful drug. There came, amongst other evils, materialism and covetousness and irreligion; overweening arrogance, an impatient contempt for the rights of the weak, a mania for world dominion, and a veritable lunacy of power worship. There came also a fixed and irrational distrust of the intentions of other nations, for the evil which had crept into their own souls made them see evil in others, and that distrust was nurtured carefully and deliberately by those in authority.

"And, finally, there came 'the day' in which the 'new course,' fatally and inevitably, was bound to culminate. There came the old temptation, as old as humanity itself. The Tempter took the Prussian and Prussianized rulers up a high mountain and showed them all the riches and power of the world. Showed them the great countries and capitals of the earth teeming with peaceful labor—Brussels, Paris, London, aye, and New York, and told

them: 'Look at these. Use your power ruthlessly and they are yours.' And those rulers did not say: 'Get thee behind me, Satan;' but they said: 'Lead on, Satan, and we shall follow thee.' And follow him they did, and brought upon the green earth the red ruin of hell."

"The things which made Germany great are not dead, and the world cannot afford to allow them to die. They belong to the immortal possessions of the human race.

"They have passed, for the time being, alas, out of the keeping of the mass of the Germans, whose glorious inheritance they were.

"They are now in the keeping of that minority, not perhaps, very great as yet, but growing steadily, of men in Germany itself from whose eyes the scales have begun to fall. They are in the keeping of all the nations who appreciate and cherish and are determined to maintain those great and high things which the civilized world has attained through the toil, sacrifice and suffering of its best in the course of many centuries. And, above all, they are in the keeping of the ten or fifteen millions of Americans of German descent.

"As that great American of German birth, Carl Schurz, and many other brave and high-minded Germans—my own father, I am proud to say, among them—in 1848 stood in arms against Prussian oppression, for liberal ideas and right and truth and freedom, so do we stand now. In fighting for the cause of America as loyal Americans, we are fighting at the same time for the deliverance of the country of our birth from those unrighteous powers which hold it enthralled and feed upon its soul."

"The spirit of Prussianism and the spirit of Americanism cannot live in the same world. One or the other must conquer."

"And when—Heaven grant it may be soon!—the soul of the German people will have freed itself from the sinister powers that now keep it in ban and bondage, when it will have found again the high impulses and aims of its former self, when it will once more understand and speak the universal language of humanity and right, then, in God's own time there will be peace."

We suggest the reading of this editorial in all our ward Relief Society meetings. Good will result from these stirring words of Mr. Otto H. Kahn.

Guide Lessons.

LESSON I.

Theology and Testimony.

First Week in June

AGRICULTURE AND STOCK RAISING AMONG BOOK OF MORMON PEOPLES.

A learned and particularly well traveled gentleman who chanced to be in the state of Utah a few weeks ago, responded to a remark in relation to the beauty and profusion of the flowers in Brighton, Utah, that nowhere in all his travels, and, by the way, travel is his business, has he ever seen such beautiful flowers as he saw while in the Holy Land.

From this land of flowers, Lehi and his followers went forth to South America, their first abiding place, where the vegetation is rank and luxuriant, and all nature is featured in "the large."

The inspiration of the Almighty God, coupled with innate practical sense, had led them to carry with them seed grains, that they might produce food, when they arrived in the land that they were slowly being guided to by the sure hand of Providence.

Peoples who pioneer, who build up new lands, must always make agriculture fundamental. It can never cease to be of first importance to any civilization; but in a new country it must of necessity receive an emphasis out of all proportion to the emphasis placed on any other occupation or industry. Moreover, if conditions of society become unusual, the importance of agriculture is at once apparent. The present war has made the art and science of producing food the paramount industry of the whole world.

Seeking for information in relation to the Jaredites and their agricultural and stock-raising pursuits, we find the following significant paragraphs in Ether 9:16, 17, 18:

"And the Lord began again to take the curse from off the land, and the house of Emer did prosper exceedingly under the reign of Emer; and in the space of sixty and two years, they had become exceedingly strong, insomuch that they became exceedingly rich.

"Having all manner of fruit, and of grain, and of silks, and of fine linen, and of gold, and of sliver, and of precious things,

"And also all manner of cattle, of oxen, and cows, and of sheep, and of swine, and of goats, and also many other kind of animals which were useful for food of man.

"And they also had horses and asses."

Nor did they till the ground with the primitive instruments used by many peoples in earlier ages. These peoples on this Western continent had learned the art of making tools.

"And they did make all manner of tools to till the earth, both to plough and to sow, and to reap and to hoe, and also to thresh.

"And they did make all manner of tools with which they did work their beasts" (Ether 10:25, 26).

History was young in the making, with Lehi and his little band, when we learn something definite in relation to their agricultural activities, as well as the animals which they speedily used to sustain life and further their civilization.

"And it came to pass that we did begin to till the earth, and we began to plant seeds; yea, we did put all our seeds into the earth, which we had brought from the land of Jerusalem. And it came to pass that they did grow exceedingly; wherefore we were blessed in abundance.

"And it came to pass that we did find upon the land of promise, as we journeyed in the wilderness, that there were beasts in forests of every kind, both the cow and the ox, and the ass and the horse, and the goat and the wild goat, and all manner of wild animals; which were for the use of man" (I Nephi 18: 24,25).

Lehi's people seemed to rejoice greatly when they discovered that such grains as wheat, corn and barley would grow and flourish in their new found home. Nor do we wonder at this rejoicing, for all persons know that these grains are staples.

Wheat, corn and barley were known to the peoples of Bible lands. Oats appear not to be mentioned either in the Bible or Book of Mormon. Rye is mentioned in the Bible, but the word seldom appears. However, the Nephites speak of two grains which they called neas and sheum, for which no English equivalent seems to have been available.

Fruit grew in abundance, on this land, under the careful cultivation of its horticulturists. Often they speak of vineyards and grape culture. They made wine which was sometimes used for worthy purposes, but often as an aid to accomplish the most diabolical of crimes. No land is more wonderful than this land of America in the production of fruits, for all the fruits of both temperate and tropical climes are native to it, and the peoples who earlier inhabited this continent had a variety of fruit.

The wisdom of a wise policy seldom appears all at once. No doubt the protection from their enemies appeared to the Nephites the chiefest reason why they should build in communities and then go forth from these settlements and till their soil; just as in the pioneer days of Utah the people built forts in which they gathered to protect themselves from the Indians.

Protection, however, is only one of the blessings afforded to people who build hamlets, towns and cities, and then go forth to their labors on the farm or in the mine, as necessity requires. All the religious, intellectual and social uplift that is a part of the life of those who live in communities is lost to those who scatter great distances and live on immense farms. Persons thus isolated can seldom gather at the church, the school, the amusement hall, and in too many instances they are without the church, the school and the amusement hall; for the simple reason that being without the community they lack also the valuable assets of community effort.

That the Latter-day Saints have made history for themselves in this respect was made most noticeable in 1913, when the National Education Association met in Salt Lake City. Many excursions were made by the visitors into surrounding counties.

Again and again, these men, used to school supervision, remarked: "Why, you are practically without the rural school problem; a problem that is proving most vexatious and difficult to cope with in many parts of our country."

Now, the same advantage and opportunities that are ours through having grouped ourselves in settlements, were undoubtedly enjoyed in large or small measure by the Nephites. The inspired leadership of President Brigham Young, and the stalwart men and women who builded with him is the source to which we trace the superiority of our community life; and we doubt not, could we hold converse with the Nephites, that they would attribute the advantages of their community life in their agricultural districts to precisely similar sources.

Another point of resemblance between our methods and their methods of agriculture, will be readily recognized when we say that there is every reason to believe that they knew and applied the science of irrigation in arid regions. In other parts, as with us, they depended on the rainfall, and were greatly distressed over a season of drought.

If the Latter-day Saints are to be distinguished because of what they have contributed to the world's knowledge in relation to irrigation, what shall we say of these former-day Saints, the Nephites, who dwelt upon this continent many centuries ago?

PROBLEMS AND QUESTIONS.

1. Why must agriculture be a fundamental vocation of all peoples?
2. Why does a crisis or universal condition in the economic life of the people, bring the importance of agriculture immediately to the fore? Illustrate.
3. Did the peoples of the Book of Mormon know anything of the manufacture of tools to carry on their work? Quote passage in proof of contention.
4. Tell why the Nephites would rejoice greatly when they discovered that such grains as wheat, corn and barley would grow in their new found home.
5. Account for the Nephites finding the cow, horse, oxen and ass, the goat and wild goat, in the woods and forests of this country.
6. Why would you expect the inhabitants of America, if industrious, to have a great variety of fruit to eat?
7. Would the Lamanites, when nomadic, caring most for the hunt, have the fruit and grains to eat that the Nephites would?
8. Discuss the advantage coming to people who, living in agricultural districts, build communities and work together.
9. What disadvantage must be borne by persons who, cultivating farms, elect to live on these farms far away from others?
10. What practice that has distinguished the Latter-day Saints in the cultivation of the soil, was in vogue to an extent among the Nephites?

LESSON II.

Work and Business.

SECOND WEEK IN JUNE.

LESSON III.

Genealogy.

THIRD WEEK IN JUNE.

ENGLISH RACIAL HISTORY, 55 B. C. TO 1066 A. D.

We have seen that the northern European nations were all descended from the Teutonic race—the Franks and Germans from the Goths, the Scandinavians, Saxons and Normans from the Northmen, and the Welsh, Irish and Scotch from the Celts—all coming down probably from the sons of Japheth. The Latin

races who are descended through Togarmah, son of Gomer, son of Japheth, are essentially different from the Teutonic races, although modern historians group them all together. The Latins are excitable, erratic, artistic, and are keenly susceptible to the Catholic religion—a religion of sensuous emotionalism; the Irish —among the Celtic remnants—seem akin to the Latin in this and many other traits. On the contrary, the Teutons—that is, the Scandinavians, Germans, English, Dutch, Swiss, German and Normans, are less emotional, require a religion which appeals to mind and heart alike, and are steady, sane and reasonable. It is through the Teutonic races that the Gospel has come—heralded by the Reformation, helped by the Huguenots, Puritans and Pilgrims, finally reaching its culmination in the revelations of the Lord Jesus Christ, through the mission of the Prophet Joseph Smith.

Great Britain. We will now consider the racial history and general history of Great Britain, which includes the countries known as England, Scotland, Ireland and Wales, from the Christian era down to William the Conqueror—55-1600 A. D. The country was inhabited at an early period by the Celtic race, subdivided into Britons, Picts and Scots. The Welsh are descended from the Britons, the Scots and the Irish from the Picts and Scots; yet the Irish proper seem quite like a distinct people even today. The Celts are supposed to have conquered and driven out a savage race inferior to themselves in civilization and strength. About the same time that Wales was settled by the Britons, the Scots settled in Ireland, passing from there at a later period over to Soctland, where they conquered and settled up the northern part which was called after them, Scotia or Scotland. The island of Britain was known to the ancient Phœnicians who were mariners and tradespeople. The Phœnicians carried on a thriving trade with the people of Cornwall, exchanging their goods for the tin found in that region.

The people of these islands were divided into different tribes, each under its own chieftain. They lived in rude earthen huts and often builded their little towns on hills, raising mud walls as fortifications. Sometimes their hamlets were built upon piles raised in the marshes. When we first hear of them there was a little town life with market centers, and in the southern part of England the natives used gold coinage with a currency of iron bars or ingots. The religion of these people was pagan, with perhaps, we might say, a corrupted traditionary remnant of ancient patriarchal forms of life and worship. The priesthood were called Druids, and here as in France or Gaul, they practiced magical arts and offered human sacrifices with secret rites and ceremonies. The priest took no part in wars or politics.

Caesar's Invasion. In the year 55 B. C., Julius Caesar crossed the Straits of Dover from Gaul, or what is now known as France. He landed in Deal, England. He made no permanent conquests, but he wrote a little account of the Britons, saying that there were numerous buildings and that the people were very rich in cattle and were well skilled in driving their chariots. In 43 A. D., the Emperor Claudius took an expedition up to Britain and conquered the people of Essex and Hertfordshire, making their capital Camulodunum, now Colchester, the seat of the Roman government. The emperor returned, leaving Vespasian in command. A subsqeuent battle in the Welsh mountains occurred where the Celts were routed by the Romans, the Britons headed by a chief Caradoc or Caractacus, being taken prisoner. The chief was carried a prisoner to Rome, and the story is told that he wondered, after seeing the splendors of that great city, why the Roman Emperor should desire his poor island.

The Roman legions finally drove out the Celtic race from England proper, confining them to Ireland, Scotland and Wales. With the establishment of a military despotism came the language of the Conqueror, but if Latin, which was established then, was the language of the Court and of the foreign officials and soldiers, the people did not adopt it to any extent, for the Celtic tongue, after all, is the basis of the French, Spanish and Portuguese languages. A certain civilization was engrafted upon the English people through this conquest. Laws were enacted, garrisons were established, and finally some elements of civilization were introduced into these pagan islands.

Caractacus and Boadicia. 43-61 A. D. The Welsh Celtic chieftain Caradoc or Caractacus routed the Romans, but was afterwards captured and taken prisoner to Rome. Several years later the Celtic Queen Boadicia whose daugter had been outraged and herself whipped by the Romans, rose up in revolt. She stormed the town of London and laid it in ashes; 70,000 Romans and strangers fell in one day.

Saxon Invasions. In the third, fourth and fifth centuries the Saxon pirates invaded Britain and for years fought with the Roman conquerors. In 396 A. D. the Picts and Scots swarmed into Britain, and as the Roman troops were then needed for the advance on Gaul, the islands were left to the Celtic mercy. In the latter part of the fifth century the Jutes crossed the North Sea and conquered southern Britain. Thus, then, were the Picts and Scots on the north, the Angles and Saxons in the center, and the Jutes in the southern part of the isles.

The Scandinavian invaders continued to pour forth hordes of rude conquerors on the English shores for the next four or five centuries. They were brave, invincible in war, but they were

mercilessly cruel and ferocious. They hated the Christians and destroyed every evidence which the Roman legions had set up of civilization wherever their prowess was victorious. The Saxons had destroyed and driven out the Celts, and now the other Teutonic tribe from Denmark's shores endeavored to wipe out the Angles and Saxons who had gained possession of the most of England. Here for several centuries several Teutonic tribes struggled for mastery. The Jutes and Danes, the Angles and Saxons, fought each other fiercely. Finally, in the course of centuries, the exigencies of life united the three peoples into one race, who were called the Anglo-Saxons, but this was not done without a struggle.

Anglo-Saxon Social Customs. The homestead was the social center of Anglo-Saxon civilization. The ætheling or eorl established himself in the center of his little village or æthel. His retainers inhabited, each his own little croft where they lorded it over the lowlier freelings or ceorls who tilled the land and did the menial work of the village. The "freeling" was a descendant, probably, of the earliest Celtic settler. The eorl was lifted above his fellow villager, through birth and some degree of wealth. His followers held him in reverence, while his descendants were the "host leaders" or warriors who led the tribe in times of war. However, the eorl's position rested wholly on the acceptance of his fellow villagers. Every freeman had his vote and he was the foundation or unit of society. His long hair floated over a neck which had never bowed to a lord. He was called a "free-necked" man, or the weapon-man, preserving to himself the right of revenge or individual warfare, which in a primitive state of society was made necessary. There was a lower strata of villagers who were called *lact* or *villiens*. These were tillers of the soil—the tradesmen. Of these were slaves, war captives, debtors, criminals, children sold into bondage by parents; they thus became part of the farm live-stock of the eorl. "Mine is the calf born of my cow." The eorl himself held his position through purity of descent from the original Saxon settlers and encouraged his ambitious sons and nephews to bind themselves as comrades to the king or a neighboring chief. The chieftain gave his warriors horses, arms, and a set in his mead or beer hall with occasional gifts from his treasury. His comrades or thegns were bound to follow him into any fight or quarrel which he chose to make.

The Anglo-Saxon customs engrafted themselves upon the Scandinavian conquerors. As has been said, from the eighth to the eleventh century the Scandinavian hordes infested England and finally amalgamated with the races there.

Alfred the Great. In 871 Alfred the Great, a Saxon king,

ascended the English throne. The kingdom was owned—practically half of it at least—by the Danes. War followed war, and Alfred at last succeeded in forcing the Scandinavian armies into the northwestern part of England. Alfred was one of the most remarkable kings who ever sat upon the throne. He rebuilt London and established many cities destroyed by the Danes, rebuilt Christian churches and formed a regular militia for the defense of the kingdom. He established his laws rather upon the Mosaic code and held England, than upon the imperial edicts of Rome. He fostered education and founded the University of Oxford. He died in 901 and was succeeded by his son Edward, a much weaker king.

Malcolm, King of the Scots. Malcolm, the Scottish king, was given possession of Cumberland as a fief in the year 943. Scotland emerged as a powerful sub-monarchy about this time; early in the sixth century the Scots had migrated from Ireland settling in large numbers in Caledonia. They brought their Christian religion with them from Ireland and the leader, Fergus MacErc, founded the kingdom of Dalriada in Argyle. Later the Monk Columba, driven from Ireland, came over to Scotland and established a church and began missionary labors among the Picts who were pagans. He established a school of theology and sent missionaries clear to England and the continent, reaching over into Gaul, Switzerland, Germany and Italy. An interesting extract concerning their labors is given by a French historian as follows:

"The free church of the Scots and Britons," says D'Aubigne, "did more for the conversion of central Europe than the half-enslaved Church of Rome." "The sages of Iona," says the same writer, "knew nothing of transubstantiation, or of the withdrawal of the cup in the Lord's supper, or of auricular confession, or of prayers for the dead, or tapers, or incense; they celebrated Easter on a different day from Rome; synodal assemblies regulated the affairs of the church, and the papal supremacy was unknown."

Various kings succeeded each other on the Scottish throne until 954, when Malcolm died. The line of Kenneth MacAlpin ended with Malcolm the Second in 1034. It was then that the terrible tragedy of Macbeth took place. Thus we have Scotland brought down to this period.

Sweyn, the First Danish King of England. A succession of English kings followed Alfred the Great, each weaker than the last. In 994 a powerful fleet under Sweyn, King of Denmark, and Olaf, King of Norway ravaged England so terribly that the Saxon King Ethelred bought his peace through a continuous tax called "danegeld." King Ethelred's weakness encouraged the Danes

and they continued their invasions. In 1013 A. D. he conquered the whole of England and was crowned King of England. Now occurred an incident which had a marked effect upon English history and indeed which was the root of all surname history in Great Britain and perhaps in Europe. King Ethelred, the Saxon deposed monarch of England, took refuge in Normandy with his brotehr-in-law, Duke Richard the Good, forming a lasting treaty of royal friendship and exchange. Thus began a train of events important in their nature. When the Danish-English king Sweyn died in 1014, the Saxon Ethelred went back from Normandy to England. His son Edmund succeeded to the English throne in 1016, but Sweyn's son, Canute, was also reigning in the western part of England. Edmund died shortly after, and Canute seized both thrones and made himself king of all England. Canute was a very great monarch—wise, brave and resourceful.

The reign of the Danish King Canute the Great over England was an important and lasting event and one which left an indelible impress on the surnames of Great Britain. The British Anglo-Saxon Danish peoples had advanced rapidly in civic arts, but in 980, during the reign of Ethelred, "the Unready," they were plunged constantly into civil war. Ethelred's son, Edward, who was the last Anglo-Saxon king, was brought up in Normandy. When he found himself, on his ascension to the English throne, beset by Earl Godwin, he called upon his Norman friends to come to his assistance and they came in shoals, thus introducing a new Scandinavian element into English life, as the Normans were originally Norsemen who had settled in Normandy and intermarried with the Franks. Civil war between the Danes and Anglo-Saxons followed on the death of Edward, and his son, Harold, was made king for a very little while, but his right was disputed by William, who was Duke of Normandy, (always known as the "bastard," being the illegitimate son of Duke Robert of Normandy; called Robert, "The Devil." William's mother was a pretty washerwoman). Wiliam was, therefore, the cousin of Harold, the English king. William claimed that King Edward promised him, when he was succored in Normandy, that he, William, would be his successor because of his help in driving out the Danes; and, furthermore, William declared that Harold, the son, had sworn a solemn oath to ratify that promise. On the death of Edward, William at once sailed from Normandy with a tremendous army, and the Battle of Hastings was fought upon English soil.

William the Conqueror. William who was a fierce, bloody, but splendid soldier, was resolved upon appropriating the English throne. He gathered about him an army of reckless and ambi-

tious adventurers, noble in blood, but exhausted in purse through riotous living. These, his whilom followers and boon companions, he won by promises of great estates and military honors when England was once conquered. It may be said that he was true to his promises. This horde of adventurers, raised by hook and by crook, a great army for those days of mercenary or hired soldiers, landed in the south of England at the port of Hastings. A fierce battle almost immediately followed, called the Battle of Hastings, that battle which was to determine the fate of England. The conflict was fierce and prolonged. The Saxon King Harold fell from an arrow wound through his eye and William was left master of the field. That very day he directed his clerks to gather about him and read the names of his brave and reckless followers, recording them on parchment for future memory and reward. He also directed that an abbey should be built on the site of the battle, and here he caused to be placed the famous and priceless roll of Norman conquerors, which list was laid upon the altar for regular remembrance in masses.

Wiliam now marched upon London and was crowned in Westminster on Christmas day, 1066.

The Gemot of Salisbury. No sooner was William crowned and thoroughly established in England than he proceeded to fulfil his promises to the nobles who had accompanied him to England. He seized upon, by law, all of the manors or estates of England by force of his conquest, wresting the titles from the eorls and thegns without leave or license. These estates were grouped into manors which were appropriated by William himself and distributed according to his pleasure and with some rude justice to the bravest worthies of his followers.

Distribution of English Estates. Following is a list of the ten largest holders of land after the Conquest:

1.	The King held as many as	1,422	manors
2.	The Earl of Mortain	793	"
3.	Alan, Earl of Brittany, held	442	"
4.	Odo, Bishop of Bayeux, held	439	"
5.	Gosfrid, Bishop of Coutance, held	280	"
6.	Roger de Busle held	174	"
7.	Ilbert de Laci held	164	"
8.	William Peverel held	162	"
9.	Robert de Stradford held	150	"
10.	Roger de Laci held	116	"

The ordinary arrangement in every manor was this: It was divided into two parts. One portion was the great home-farm about the seigneurial manor house, held distinct from that of the

tenants. The rest of the manor, called the tenantry part, was divided into small copyholdings, of about nearly equal value, and enjoying equal rights of commonage. This was, however, a constant pressure brought to bear upon the tenantry to reduce their privileges, and the functionaries of the lord were on the alert to pare down their rights. Swarms of under lords and functionaries were maintained.

The Social Effect of William's Conquest. The Danish King Canute was both wise enough and adaptable enough to assimilate and amalgamate himself and his policies with the advanced civilization of England which he found when he came over as a boy from his native land. William was neither adaptable nor inherently gracious. He brought with him fixed standards of life and law and he felt nothing for the English but contemptuous tolerance. It is true that Norman civilization was as superior to the English as the English was to the Danish, but why this descendant of Norse or Scandinavian forebears should regard his Anglo-Saxon-Danish subjects of England with such contempt is hard to realize. The Viking had settled up Normandy but five generations since, yet they had completly forgotten their old Scandinavian tongue, and French was to them the hall mark of civilization and aristocracy. The explanation is perhaps that Scandinavians are the most adaptable people in the world. Whatever country they locate in they at once absorb the national individuality and practically lose their own.

Another cause of William's unbending attitude was the instant necessity to provide his rapacious followers with lands and treasure through a rigidly selfish wholesale confiscation of all English estates. At least four-fifths of the soil in the southern part of England passed to the new masters. The dispossessed owners must either become the hired peasants of the new owners or make new homes elsewhere. A great and lasting hatred was thus engendered. It was permitted a few English land owners who had not fought under Harold to buy back their lands by paying a heavy fine to William.

Social Conditions. William instituted great military garrisons, taxing the people to sustain these non-producers. A cruel penal code, cruelly enforced, protected the Norman gentry in their exactions, even in their amusements. It was at this time that some of the dispossessed Saxon heroes fled to the woods and great forests and established themselves as famous outlaws, among whom was Robin Hood. Highway robbery and assassination became commonplace, but the English people defended and protected the slayers of the vicious Norman nobles. The Norman's love of luxury helped him to express himself in building castles,

furnishing them in stately grandeur with rich armor for himself and his prancing steeds, while his banquets in their delicate service were as opposed to the coarse gluttony of the conquered Saxons as were their other habits and customs. The Normans were graceful cavaliers and their chivalry left a vital impress not only upon the manners and morals of the conquered English, but upon all European nations. They were not only brave soldiers, but distinguished orators, and from them sprang much of the culture and charm of subsequent English life. In the following century the Norman kings conquered Ireland and made Scotland tributary. Their intermarriage with French sovereigns gave them immense power and influence on the continent, but with it all they maintained a separate court from their English subjects, with French as the royal and official tongue. They were French, not English. French was the language of all officialdom. All high offices were filled with Frenchmen and for at least four generations this divergence was marked and inharmonious.

Domesday Book. William's most celebrated and, genealogically speaking, most important act was the compilation of a record known as Domesday Book. The occasion of this book was the necessity for recording not only the names of all taxable land holders in his kingdom, but to obtain as well an enumeration of every class of property, real estate, and even cattle and sheep to the last item. The income of every man was noted. The record was intended to be a perfect survey and census of the entire kingdom. We shall speak more particularly of this book in a future chapter.

The Feudal System. William introduced the feudal system which is an interesting and historic condition. The feudal system was based upon a peculiar tenure of land or possession or ownership of land. As a matter of theory all kings of the earth owed allegiance to the ruling emperor, and religiously to the pope. The kings held their dominions in a sort of trust to their emperor or suzerain on condition of fealty or allegiance to the principles of right and justice. If a king became wicked or disloyal, the emperor might depose him and put another in his place. In the same way each king granted titles to his chief men in trust or fief, on condition of their loyalty to them. These vassels of the king again gave titles to smaller tracts of land to men under them on similar conditions; so that no land was held in fee simple, but each was held in loyalty and service to ownership under his master's final jurisdiction. The remnants of this legal system are in Europe today, where all unclaimed lands revert to the crown, and orphans with property become the wards of the crown. The social conditions paralleled the legal so that the liberty of each

man was his only, as granted him by the man in rank above him.

Thus, we have in England, at the time of the Norman conquest, several independent sub-tribes of the Teutonic people. In Scotland and Ireland were the Celts mixed with Anglo-Saxons and Danes in the lowlands of Scotland. In Wales were the Britons; in the northern part of England were Anglo-Saxons and in the western part were Danes. Over them all were Norman-French officials and barons who ruled with iron hand and unscrupulous selfishness. Out of these elements came not only the people who are now called English, but they evolved at this time a system of surnaming mixed multitudes in order to determine titles of land and to fix official residences and social responsibilities. What happened in England at this time as to the beginning of surname customs took place in a sense in France and Germany. Details of this wonderful genealogical epoch will be treated in various chapters as we pass along.

LESSON IV.

Home Economics.

FOURTH WEEK IN JUNE.

TESTING AND CLEANING OF FABRICS.

Fabrics made of pure fiber, especially of wool, silk and linen are today very expensive, the reasons are obvious. But manufacturers have attempted to keep the prices the same, in many cases, by sacrificing quality. To avoid deception, it is necessary for the consumer to familiarize himself with genuine goods, in order to detect adulerations.

A good method to detect "sizing": hold materials up to the light; in this way starch, clay, etc., can easily be detected; for heavier materials, brisk rubbing between the hands will remove the starch and clay, and then it will show how loosely the threads are woven.

Linen goods are sometimes adulterated in the same way. Cotton fibers are also often added. Sometimes there is an entire substitution of cotton for linen, the glossy and beautiful effects are produced by the cloth being passed between hot rollers. The use of the microscope is the safe method of detecting a mixture of fibers. Since this is impracticable the following simple tests will be found helpful:

To detect cotton in linen fabric, put a drop of olive oil on the cloth. The linen will then be found more transparent than the cotton. Another test is to wet the finger and place it on the under surface of the cloth. If linen, the moisture will be ab-

sorbed quickly. Again, break the threads; cotton breaks with a tufted fuzzy end, linen with an uneven, pointed end.

Wool is perhaps adulterated more than any other fabric. To detect cotton in cloth, ravel out a portion of it and light a match to the warp and filling thread. Cotton thread burns quickly and with a blaze. Wool chars slowly without a flame, and smells like burning feathers. Another test: put thread in alcohol, the wool will curl while the cotton hangs straight.

Besides the natural varieties of wool used in textiles, we have a large amount of "shoddy." This is obtained by tearing up all kinds of rags and waste, bringing it back into loose fibers and spinning it alone or with a certain amount of wool. To make use of the rags, the fibers must be torn apart, they are broken, consequently shorter and less valuable.

The burning test of wool is also good for silk. Also the ash of weighted silk retains the original shape and breaks to pieces at a touch.

The art of cleaning and renovating clothing should be learned and practiced that the wearing apparel, of all kinds, after injury or partial decay, might be made new.

To remove fruit stains from clothing, etc., hold the article so that boiling water can be poured over it, letting the water fall; should this fail, bleach as for flannels.

To remove ink stains, wet spots with milk (sour milk is best); this should be done as soon as possible after stain is made; rub gently and repeat if necessary. If no milk can be obtained, wet with water, rub piece of lemon in salt and then on the stain. A few applications will always remove it.

Tar spots can be removed by putting butter upon them and let them stand a few hours, then cleanse with soap and water (Ivory soap is best for all delicate fabrics).

Before washing cotton-colored goods, dip them in a solution of salt and water, then hang them in a shady place to dry. The salt sets the color.

To wash flannels so they will not shrink or turn yellow, wash in two luke-warm soap suds. Do not hang out in extreme cold weather.

To remove mildew from clothing, take common liquid soap and stir in enough salt to make it granular, then rub it on the spot and let it lie out over night, if it is not removed, then wet several times during the day.

To remove grease and dirt spots from fabrics of all kinds, put soiled parts on a thick pad to absorb liquid; rub briskly, only from goods to spots, and they will be forced through on the pad. Do not rub spot first or it will run in the goods and cause a ring after it has dried.

A LAMENT.

(For a beautiful tree that was ruthlessly spoiled by an unknown hand.)

IN BEHALF OF MARY W. CLARK

Lula Greene Richards.

My beautiful, beautiful tree!
God made thee so graceful and grand.
How human hands could have marred this tree
I never shall understand.

When I left you this morning, all lovely,
I called you "King of the lawn,"
"My Sweetheart"—this evening I find you
Torn, bleeding, your loveliness gone.

Could envy excite human feelings
To mangle and injure like this?
Though your beauty is spoiled, I still love you,
Your poor, bleeding branches I kiss.

Every branch, leaf and bud I held precious;
My prayers have ascended on high,
While your dear trunk my arms have encircled,
None present but God, you and I.

Our prayers, Father heard and gave comfort,
And blest us on every hand,
While I've loved you and watched you still growing
So stately, majestic and grand.

In heaven may Father please give me
One like you, my beautiful tree,
And let no one hurt or deface it,
But keep it and save it for me.

Tonight I am heartsick and lonely;
God made us, and he only knew,
My beautiful tree, of our kinship,
How you loved me and how I loved you.

PRESIDENT WILLIAM BUDGE, OF LOGAN TEMPLE, AND FAMILY.